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RELIGIOUS COMMUNICATIONS.

To the Editor of the Panoplist.

Sir,

I am extremely happy to learn, from the minutes of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut and Massachusetts, that it was resolved, at the late sessions of these venerable bodies, to unite in petitioning Congress, to put a stop to the carrying and opening of the mail, upon the Sabbath. The plan of circulating copies of the general petition for signature, among all denominations of Christians throughout the United States, is, I think, very judicious. It is calculated to embody and ascertain the strength of the good people of this country, and to bring their views and wishes, in regard to the importance of the Christian Sabbath, fairly before the national legislature. Anxious to forward this noble and patriotic design, by every proper means in my power, I have been induced to depart a little from the regular order of the discussion on which I have entered, and to send you a few strictures, which I had intended to make in another place, upon the existing regulations of the Post Office Department. If you think an early insertion of them will be likely to promote, in any degree, the great and good object in view, they are at your service. Z. X. Y.

ON THE SABBATH. NO. IV.

On carrying the Mail upon the Sabbath.

If it can be made to appear, that the regular transportation and opening of the mail, upon the Lord's day, interferes, unavoidably and extensively, with the appropriate duties of holy time; and that the practice cannot be

justified by the plea of necessity; it will, I trust, be admitted, (nay more than *admitted*;) by all who have any regard for the Sabbath, that it is a practice, which ought to be discontinued. Does the practice, then interfere with the religious duties of the sacred rest? This is the first point to be considered; and surely, there can be no room for doubt, where conclusive facts present themselves,

"Thick as the leaves, that strow the
brooks,
In Vallombrosa."

It will be seen, at a glance, that in a country so extensive as ours, and one which is every where intersected by post-roads, it requires a very great number of drivers and carriers to transport the mails. All these persons have souls to be saved or lost. The law of God binds them, equally with others, to keep the Sabbath holy. It is their indispensable duty to make it a day of rest from worldly employments, and to spend it in the "public and private exercises of God's worship." But the existing regulations of the General Post-Office render such an observance of the Sabbath, by them, impracticable. They are required to be on the road, when they should be in the

house of God, in their families, or their closets.

Thus freed from the restraints, and deprived of the blessings of the Lord's day, they gradually lose whatever reverence they previously had for its sacred hours, and divine requirements. The consequences are such as might be expected. The Sabbath being soon forgotten by them, other divine institutions are of course disregarded, and they are placed at a remove, almost hopeless, from the kingdom of heaven. How many persons are employed every Sabbath, as mail-carriers, in this extensive country, I know not. The number must certainly be great. Probably from ten to fifteen hundred. And ought not their services to be dispensed with, if possible? I am sure, that the answer of Christian benevolence must be in the affirmative.*

* As we conceive this subject to be incalculably important, our readers will pardon us for adding, by way of note, a few remarks on some of the topics, discussed by our respected correspondent.

We must premise, that no salutary effect can be expected to be produced, by this discussion, upon the mind of any person, who does not regard religion with seriousness, and man as an immortal being, whose future destiny is to be fixed by the character which he forms in this life. Infidels and scoffers are beyond the reach of the most powerful and decisive arguments on this subject. But we make a confident appeal to every person, who meditates with sacred awe upon the value of the human soul;—to every person, who believes, that *without holiness no man shall see the Lord*, and that with the observance of the Sabbath are intimately connected all the ordinary means of grace and salvation. No such person will deem it a light thing, that a thousand or fifteen hundred men are stately employed in such a manner, as to separate them utterly from public worship, and to transform them into heathens. We are of opinion, that not a single employment, which is tolerated among us in time of

But mail-carriers are not the only persons, who are prevented from sanctifying the Sabbath, by

peace, is so perfectly hostile to every thing of a serious nature, as is the employment of driving stage-coaches, on the Sabbath, which is an inevitable consequence of carrying the mail on that day. Let a young man be engaged one year in this employment, and it is almost certain, that he will be an inveterate Sabbath-breaker through life, and that his soul will be lost for ever. We say *almost certain*; for God may interpose and rescue such a man from eternal death. Neither the word of God, however, nor his Providence, authorize any expectation that he will thus interpose. Quite the reverse.

We insist not here, on the vastly greater number of persons, who are employed on the Sabbath in driving other carriages than those in which the mail is conveyed, and who would not be thus employed, were it not for the customary travelling of mail-stages on that day. Let us suppose all other travelling on the Sabbath prevented, and all the inhabitants, except mail-carriers, in the happy possession of the Sabbath, and its various means of spiritual improvement. In that case, would it not be thought a great evil, that several hundreds of persons should be so employed, as to be removed from hearing God's word, from the ordinary means of grace, and the offers of salvation? Would not the whole country be filled with lamentations, on account of so melancholy a seclusion from the common blessing of Christianity? Is the evil less now, when the multitudes involved in it are immensely greater, than in the case supposed? and when its magnitude is concealed by the extent and authority of bad example? Would it be thought a small matter, that a thousand or fifteen hundred men should be subjected to all the horrors of Algerine captivity without hope of deliverance? Would a humane man consent, that so many individuals should be exposed to imminent danger of such captivity, for the purpose of furnishing him, and others like him, with papers and letters a day earlier than he would otherwise receive them? But how trifling an evil is Algerine captivity compared to an eternal confinement in the great prison of despair.

Nor is the evil to be lightly estimated because it may be voluntarily incurred? How many of the sufferings of this life are brought upon men by their voluntary misconduct. Yet no man thinks lightly of these sufferings on this account. Men are too ready, it is true, to trifle with their

the practice now under consideration. All the postmasters, who are required to open the mail on that day, are subjected to such interruptions, as must be very painful to a serious mind, and very prejudicial to religious improvement. By the arrival of the mail, during the hours of public worship, many are prevented from waiting upon God in his house. And where this is not the case, how painful must it be, to those post-masters, who have any proper regard for the Lord's day, to be interrupted by the arrival of the mail, when reading the Scriptures, or, perhaps, in the midst of family or closet prayer, and compelled to turn their attention, for hours together, to letters, newspapers, and way-bills. How much also, in many cases, are their families disturbed, by the arrival and departure of stages, and the noise and bustle which they occasion.*

Nor do the evils complained of stop here. For the sake of carrying passengers on the Sabbath with impunity, stage-coaches are employed, even on those routs, where the mail might be conveyed with convenience on horseback. The consequence is,

eternal interests, and to squander away their all. But is this a reason why they should be encouraged to do so? We should rather argue, that the disposition of men to neglect their souls should make every Christian community cautious how any practices are tolerated, which have an irresistible agency in strengthening this perverse disposition.

* In our larger towns, each post-master employs from two to six clerks, who are occupied, more or less, on the Sabbath, in the common business of the office. In some towns, it is believed the business done at the post-office is little less on the Sabbath, than on any other day of the week.

that all the stage-houses are subjected to more or less disturbance every Sabbath. Somebody must be in waiting. Horses must be changed. Passengers must be accommodated. The whole company of Sabbath-breakers must breakfast at one inn, and dine at another. Have inn-keepers no souls? Have they no religious duties to perform? Is it not exceedingly to be lamented, that they should be subjected to all these interruptions on the Sabbath, in consequence of the transportation of the mails on that day?*

Let another thing be considered. The mail-stages cannot travel, without making a great deal of disturbance. It is no uncommon thing, where they pass near houses of public worship, for the voice of the speaker to be wholly confused by their rattling, while the eyes of half the congregation are turned to the doors and windows. Thousands and thousands of families, are much disturbed by the same means.

Further; the multiplied profanations of the Sabbath, which are occasioned by this practice, ought not to be left out of the general estimate. A stranger, who happens to spend the Lord's day in one of our large commercial towns, has his attention arrested by crowds of people passing by his lodgings. His first

* Passengers in the stage, on many routs in the United States, are compelled either to travel on the Sabbath, or to stop on the road three or four days. Such a delay cannot usually be suffered without extreme inconvenience. But if no stages travelled on the Sabbath, every passenger in the stage could so arrange his journey, as to suffer no inconvenience.

thought is, that they must be going to public worship; but he soon recollects, that it is not the proper hour, and perceives, that they are pressing not into the church, but the coffee-house and the post-office. He inquires the cause of all this eager bustle, and is told, that the mail is expected, or that it has just arrived. But are the people of your city in the habit of thronging the post-office on the Sabbath? O yes, nothing is more common. Hundreds go thither directly from the churches. Whenever the mail arrives, people must and will go, to inquire for letters and to hear the news. The stranger, if he is a man of piety, answers with a sigh, *These things ought not so to be.*

We need not inquire as to the rest, it being perfectly obvious what must follow. If newspapers and letters are taken out, they will be read; and, in nine instances cut of ten, their contents will more or less engross the thoughts for the rest of the day. Nor is this all: many of the letters demand, or are thought to demand, immediate answers. Writing these answers occupies much of that time, which God claims as his peculiar property. By the fluctuations of our own and of foreign markets, new fields of speculation are opened, on which hundreds are eager to enter. Nor must the Sabbath be permitted to prevent, or to interfere with, the requisite calculations. All these evils, and many more, are directly occasioned every Sabbath, in a single town, by the arrival and opening of the mail.

Now let the reader stop a mo-

ment, and consider how many large commercial towns there are in the United States, besides a vast number of smaller ones, where the mails are opened on the Lord's day; and of course how many thousands of people, of all ranks, are induced to profane the day, in the manner just mentioned. Let him consider, likewise, that where the mail is merely carried through a place, without being opened, many are in the habit of collecting at the stage-house, to glean whatever news they can, from the driver and passengers. Then let him say, whether a practice, which is productive of so much evil, ought not to be discontinued.

There is one other point of view, in which this subject deserves to be seriously contemplated. Merely seeing the mail-stages pass every Sabbath, tends exceedingly to make the young think lightly of that sacred institution; to embolden transgressors, and to increase the difficulty of executing the laws. It is extremely natural for children to suppose, that what is sanctioned by high authority must be right. They soon learn that the mail is carried by such authority. Their first deduction is, that there can be no harm in the practice. Their second, that travelling for other purposes, cannot be very criminal. And thus their reverence for the Lord's day is gradually weakened, and, in many cases, ultimately destroyed. The mail-stages being filled with passengers, and permitted to go on, others think they have as good a right to travel in their private carriages, and the pressure becomes so great, that

after a few efforts to stop the current, magistrates and informing officers are discouraged.

Such are the evils of transporting the mail upon the Sabbath. It takes off carriers and post-masters from the religious duties of the day; interrupts public worship; disturbs thousands of families on the post-roads; induces men of business and curiosity to profane the sacred rest in many ways; injures the rising generation by bad example; strengthens the hands of Sabbath-breakers, and weakens those of magistrates.*

In view of all these evils, I ask confidently, whether any thing short of the plea of absolute necessity, and that plea well supported, can justify the practice under consideration? To the question of necessity, then, let me now call the reader's attention.

Does the public interest require the transportation and opening of the mail, on the Sabbath, either in time of peace or war?

1. Is it necessary in time of peace? For what purpose? To facilitate the ordinary operations of government? Surely the public interest could not often suffer,

* The inroads which are made and making upon the Sabbath, by the arrival of the mail and the keeping open of post-offices, are astonishingly great. It is principally owing to this cause, that there is more conversation in regard to the news of the day, on the Sabbath, than on any other day of the week. Great multitudes in our large towns are entirely engrossed, during the whole Lord's day, by the news and their business. We do not believe that it is in the power of man to invent any other practice, which shall aim so directly, so powerfully, and so constantly, at the subversion of the Sabbath, and shall at the same time excite so little alarm, as the practice of carrying the mail on that day, as it is now tolerated in the United States.

by the short delay which the law of the Sabbath requires; and when there is danger of public injury, how easily might it be prevented, by sending off an express. The expense of sending expresses cannot be urged as an objection, because, in fact it would bear no proportion to the additional expense incurred by the regular transportation of the mail on the Sabbath. The public good, then, does not require the latter, in time of peace.

2 Does it in time of war? Here something more plausible may be urged, in the affirmative. It may be said, that when a country is invaded, or threatened with invasion; when important military operations are going on, at many different points, the orders of government, especially in the war-department, must become very numerous; that these require the utmost despatch, as well as the official returns from commanding officers, to the head of that department; and that to keep up these necessary communications, the transportation of the mail upon the Sabbath is unavoidable.

Now, I readily admit, that in time of war it may be necessary to transmit despatches, on the Lord's day. But is there, permit me to ask, no way of doing this, without keeping all the mails constantly going? How easily might expresses be kept in readiness, at the seat of government; and what hinders, but that similar arrangements might be made, in each of the military districts? Such arrangements would not only supersede the necessity of transporting the mails, in the manner complained of, but would produce a very considerable sav-

ing of expense. Nearly a seventh part of what it now costs to carry the mail, would be saved in the first instance, by letting that establishment lie still on the Sabbath; and it is presumed, that not more than one seventh part of this saving, would be requisite to pay all the necessary expresses.

But conclusive as this view of the subject is, why should I rest the question here, when every body knows, that expresses are now employed by the government, on those very routs, where the mails are most expeditiously carried? This fact destroys at once the plea of necessity, so far as the *public* is concerned. If, then, it is still urged, it must be on the ground, not of public, but private interest. And here, undoubtedly, we are to look for the mighty necessity, so earnestly pleaded. It is to accommodate the merchants, and other men of business, who have agents and correspondents in different parts of the country, that the mails must be kept constantly in motion. But what claim have they to this indulgence? What claim, I should rather have said, have they upon the public, which makes it necessary that a practice, most pernicious to the community, most destructive to themselves, should be continued. Is their business more important to them, than that of the farmer, or the mechanic, is to to him? Must many hundreds of men, acting under the head of the post-office department, be deprived of the rest and all the blessings of holy time, to advance the imagined private interests of a part of the community? Must the Sabbath, the main

pillar of our moral and religious institutions, be thus gradually undermined? Must the great interests of the nation be sacrificed, out of complaisance to the unreasonable wishes of a small part of its population? Surely, the most craving speculator alive will not say this.

And what is gained after all, by writing and receiving letters on the Sabbath? Was any man a loser, in the long run, by keeping that sacred day holy? Let it be remembered, that obedience to the commandments of the Lord, has the promise of the life that now is, and of that which is to come. Men may seem to be gainers for a time by doing their own work on the Lord's day, but this *making haste to be rich* undoubtedly *will not leave them innocent*, and probably will tend to poverty.*

* We have often been surprised to observe on what slender arguments the defence of the most pernicious practices is occasionally rested. Duelling, gambling, the theatre, and especially war and its consequences, are often defended by their respective advocates, in a train of reasoning, which betrays a union of childish imbecility and inveterate profligacy. In a similar manner, the most outrageous violations of the Sabbath are too frequently palliated, and even defended. The only arguments of a private nature, which we have ever heard used in favor of carrying the mail on the Sabbath, are these two: 1. The interest of merchants requires, that they should have early notice of the state of the markets, &c. 2. Cases of sickness, &c. &c. may occur, in which relatives and friends would be glad to receive early intelligence from each other.

As to the first argument, it would be worse than ridiculous to pretend, that merchants are, or ought to be, exempted from the general law of the Sabbath. But so far as merchants are to profit by the arrival of the mail on the Sabbath, so far are they acting as if exempted from a wise general law, which was given for the benefit of all mankind.

Besides, to assert that merchants derive even an apparent benefit from the open-

The plea of necessity, then, for transporting and opening the mail on the Sabbath, cannot be supported on any ground. The practice ought therefore to be

ing of the mail on the Sabbath, is altogether an unwarranted assumption. Suppose all the merchants of Boston, for instance, to receive intelligence from their New York correspondents on Monday morning instead of Sabbath morning. Is not the intelligence as new on Monday, as it would have been on the Sabbath? Let the Sabbath be perfectly removed from the days of business, as it was intended to be; let Monday morning succeed Saturday evening, as to all worldly purposes, just as Tuesday morning succeeds Monday evening; and no inconvenience will be perceived. But why need we argue? Facts, irresistible facts, prove, that the imperious necessity of conveying the mail on the Sabbath is perfectly imaginary. Till the year 1801, or 1802, if we are correctly informed, the mail was not conveyed, on the Sabbath, through any part of New England; perhaps not through any part of the United States. Did the community then suffer? Further; within these few years past, during a great part of the time, there has been no southern mail at Boston, and consequently none at Salem, Newburyport, Portsmouth, &c. &c. on Mondays. Was this arrangement deemed an intolerable grievance? Far from it. If any thing was said about news on Monday, the answer was; We have no mail to-day; and there the complaint ended. Yet at this very time, when the commercial world and the political world kept on in their usual courses without a Monday's mail, it would have been strenuously contended, that absolute necessity required the arrival of the mail on the Sabbath. But why not change the mail-day from the Sabbath to Monday? Indeed, that is more than we can answer.

While upon this subject, it is proper to state, that, to our certain knowledge, some of the mail-carriers would be gladly released from carrying the mail on the Sabbath. The stage-proprietors, on a certain rout of 210 miles, were accustomed to carry the mail through the whole distance twice a week; viz. from Monday morning to Wednesday evening, and from Thursday morning to Saturday evening. This arrangement permitted drivers, postmasters, and inn-keepers to rest on the Sabbath. At last, for a reason which is very inadequate, as we could easily show were it proper to go into particulars, a change was made, so that the stage now runs from Monday morning to Wednes-

discontinued. Let every Christian patriot; let all who have the best interests of the nation at heart, exert their whole influence in favor of the general petition, which is to be presented next winter to the National Legislature. This is no party question. The object aimed at, in the petition, is one, in which the whole body of the people are deeply interested. Let Christians of different denominations vie with each other, in giving the petition currency and swelling the list of subscribers. Attempts at reformation are apt to fail for want of union and perseverance. Every man, who is likely to favor the object, must have the petition presented to him for sub-

day evening, and from Friday morning to Sabbath evening; leaving a day of rest indeed, *but changing it from the Sabbath to Thursday!* When this change was proposed, every stage-proprietor on the whole rout remonstrated against it; yet all were compelled to agree to it, or not have their contracts renewed; so that now the stage travels every Sabbath 70 miles at each end of the rout, making 140 miles out of 210, contrary to the wishes of the stage-proprietors, drivers, postmasters and inn-keepers, and, we have a right to presume, of the passengers also. Let it be added, that passengers on a part of this rout must proceed on the Sabbath, or be left on Saturday evening without any means of advancing on their journey, till the ensuing Wednesday; and even then they could not be admitted if the stage should be full.

As to the argument that friends may be sick, or in trouble at a distance, and intelligence may be desired from them on the Sabbath; it is a sufficient reply, that the proposed advantage is so small and so contingent, as to bear no sort of proportion to the magnitude of the evil in question. According to this argument, it would be the duty of thousands in a populous city to send for their letters, and read them, on the Sabbath, on account of the probability that some one out of a thousand would receive a letter containing something of the kind supposed. A demand so extravagant as this cannot be considered as requiring further consideration.

scription. To this end, let the business be done systematically, by entrusting it to some thorough person, or persons, in every town, who will engage to see to it effectually. Let this course be adopted every where, and it can hardly be doubted, I think, that the voice of the people will be so strong and decisive, as to induce Congress to take the subject into their serious consideration, and pass a law to remedy the evil.

Will it be said, by any body, that such an application as is contemplated would be disrespectful to the national legislature? How so? I never heard of its being deemed improper, to petition Congress on subjects of minor importance; how then can it be, in a case which involves the highest and best interests of the present, and of succeeding generations? The intended petition does not imply even a virtual condemnation of any former legislative act; for I am well assured, that no law exists, which requires, or in express terms permits, the evil complained of. Carrying and opening the mails on the Sabbath, is a mere regulation of the Post-master General.

Let not the timid and faithless suggest, that the application, however well supported, will be ineffectual. It is not to be believed, until the trial shall have been fairly made, that the great council of our nation will hastily reject so reasonable a request, especially when made by the great body of the wise and good, from one end of the United States to the other. Even if Congress were known to be hostile to the application, a suppo-

sition which I am far from making, it would be very unbecoming in those, who believe that all hearts are in the hand of the Lord, to despair of success. Let us do our duty and cheerfully leave the event with God. Let us bestow our labor, and *in due season we shall reap, if we faint not.*

For the Panoplist.

ON MINISTERIAL FELLOWSHIP.

It is proper that we should remind the reader, that we are not to be considered as approving every opinion expressed in all the articles which we publish. We think the following paper will be useful, though we do not precisely agree with the writer in every particular. Ed.

It is extremely desirable, that intimate union should subsist among all the servants of the Prince of Peace. But the state of things in our country is such, that when a faithful man has entered the ministry, he finds it difficult to regulate his exchanges of labors, and other acts of fellowship, in such a manner as to satisfy his own conscience, maintain uniformly the cause of truth, commend himself to the people of his charge, and preserve that intercourse with other ministers, which custom and propriety seem to require. The principal cause of this difficulty is, that many professed teachers of the Gospel, though not openly heretical or immoral, keep back part of the truth, and preach the remainder in such a manner as to render it without effect. With such persons some faithful men do not exchange ministerial labors, and have but little ministerial intercourse; and they

are consequently censured for their want of charity, and accused of inconsistency. Other faithful men do exchange with them, and thus grieve many of God's children, and strengthen, however unintentionally, the hands of the enemy against those who are more firm and decided.

A belief that the subject has been too long neglected induces me to offer a few thoughts upon it to the public. It is a subject of great and increasing interest to our churches.

I propose,

I. To describe several *different kinds of ministers*.

II. To offer some *rules of ministerial intercourse or fellowship*.

I shall, in the first place, attempt to describe several different kinds of ministers. I would not judge another man's servants; much less the servants of the Most High God. I would not unnecessarily proclaim the failings of ministers. I would not wantonly expose the nakedness of the land of Israel, and cause the uncircumcised to rejoice. I shall endeavor to speak on this subject, as the cause of truth demands, with meekness and fear.

It should be lamented, but cannot be denied, that there is a great diversity of character among those, who have been regularly ordained to the work of the ministry in the Congregational churches.

1. There are some unhappy instances (though I trust but very few) of men, who are known to be immoral in their lives; whose conduct has brought great reproach upon the Christian name and ministry; who,

nevertheless, are not regularly ejected from office. They retain their standing through the favor of particular friends; perhaps of a party among their people; or through the fears of others, who, though dissatisfied, yet neglect to support the discipline of the church. I cannot forbear here to notice the great defect, which seems to exist in our plan of church government in this particular; and to express the hope, that the evil here mentioned, will, among others, convince us of the necessity of adopting a different course.

2. There are men of regular standing in the ministry, who avow error, and preach it. I mean, that they expressly deny some of the leading and fundamental truths of the sacred oracles, and instead of these, preach their own preconceived opinions, and the delusive inventions of others. Here, again, there is no regular and united separation of the churches from those who live in error.

3. There are some ministers, whose conduct cannot be proved to be immoral, but is in a great measure inconsistent with the Gospel; who are *conformed to this world*; who are generally considered as men of the world; whose lives are such as not to reprove, but strengthen, the wicked.

4. Others are unexceptionable in their external conduct, and their preaching is not directly heretical; but is, in its effect, subversive of the Gospel. I refer to those, who do not preach the doctrines of grace, nor yet explicitly deny them. They advance some opinions consistent with the Gospel, and many

which are not. They declaim, in general terms, upon the excellency of religion, but explain nothing. They inveigh earnestly against sin, but not in such a manner as to show their hearers that *they* are guilty, or in danger. They preach salvation by Christ, as a Teacher and Exemplar, while they forget that he bled for lost sinners. They sometimes declare a doctrinal truth, and hinder all its effect by an erroneous application.

5. A fifth class may comprehend those, who are orthodox in sentiment, and regular in their lives; but who give no evidence of a *spiritual mind*. They can preach upon doctrines; but say nothing upon experience, and the life of God in the soul. In their hands the truth appears to be a collection of speculative facts, arranged and connected with mathematical precision, but it does not resemble the words of Christ, which are spirit and life.

6. I bless God I may still add, that there are many, who preach the truth as it is in Jesus; who understand the things whereof they affirm; whose lives in a good degree manifest the power of godliness; and who commend themselves to every man's conscience in the sight of God.

I shall not consume time in adducing evidence of the accuracy of these statements. Every man of information can testify, that the foregoing varieties of character are found among ministers, as they appear to human view.

I proceed to inquire, secondly, whether some rules may not be adopted, for the regulation of

fellowship with different kinds of ministers.

The advocates of liberality will scarcely contend, that all who are found in the sacred office should be received, by a faithful man, into full and perfect fellowship. The most strenuous advocate of unvarying truth, having the spirit of Christ, will object to any measure tending unnecessarily to increase divisions and strifes. I should only be anxious to know what our Lord will have us to do, and to do it in his spirit. No separation should be made on account of private or personal injuries, party animosities, or trifling differences of opinion. Such considerations should yield to the interests of the Redeemer, and not disturb our unity in him. In case of a necessary separation, it should be made in the spirit of meekness, forbearance, and love. The party to whom fellowship is denied, should be informed of the objections of the other; and all evangelical means should be used to convince him of his error.

Ministerial intercourse may be divided into three kinds. In the first, I merely *acknowledge official character*, without any special connexion with the minister. Thus I address a man by his proper title, and recognise his ministerial character, in the common intercourse of life. I acknowledge, that his official acts, such as preaching, administering the ordinances, and assisting in ordinations, are valid. In the second sort of intercourse, I acknowledge his official character by *acting with him*, in cases not altogether voluntary on my part, or in a duty to which I have

been called by others. Of this kind is the act of sitting with him in councils. Associations of ministers, are of two kinds. If the association, with which I am connected, meet on the broad principle of merely acknowledging each other as ministers regularly ordained, I may voluntarily unite with them, and shall exercise this second sort of intercourse. But if they have any special bond of union, containing articles of faith or specified principles for mutual assent, and I should voluntarily unite with them, I should express a stricter intercourse. In the third degree, I exchange labors, or by some other action *voluntarily engage another minister* to perform pastoral duties for me; thus conveying my own opinion and approbation of his principles and conduct, and expressing the most perfect and intimate ministerial fellowship. It is clearly right and proper, that, in all cases where the course of duty is doubtful, and our professed brethren are concerned, we should be careful to listen to the calls of candor and forbearance.

I now proceed to state some rules, which seem calculated to direct my own conduct in this matter.

1. We must admit all the regular ministers, whom I have described, to some degree of intercourse. This rule is justified by our Lord's direction to his disciples and the multitude, concerning the regular officers in the Jewish church, who were not faithful and of good character. *The Scribes and the Pharisees sit in Moses' seat. All, therefore, whatsoever they bid*

you observe, that observe and do; but do ye not after their works; for they say and do not. This amounts to a direction to respect the office, the institution of God; though we cannot approve and reverence the man. We regard the same rule, in respect to private brethren. We commune with professed Christians in the same church, though they may give us no evidence of piety. If they become immoral or heretical, we must regard them as brethren, and not reject them, except in a regular and evangelical way. So all professed ministers of Christ, who have had a regular induction to the office, must be acknowledged as such, until they are regularly silenced. This rule will not be disputed; for so far as my information extends, no man administers the ordinance of baptism a second time to one, who has received it even from an immoral or heretical minister, still retaining his standing in the church.*

2. A faithful minister should withhold intercourse, in the second and third degrees, from ministers who are known to be immoral or heretical. He should refuse to sit with them in councils and associations, or to interchange labors with them. Thus far he can and ought to come out from them, and be separate; marking and avoiding those, who cause offences contrary to sound doctrine, and keeping his garments from being polluted with their iniquities. He does not in

* The General Assembly of the Presbyterian Church have lately decided, that baptism, administered by a Unitarian, is not valid.
Ed.

this case, (as he would, if he denied their official acts,) take upon himself the office of condemning and excommunicating them. He only acts for himself, and withdraws from those, whose doctrine and life are known to be contrary to the Gospel. He exercises the private right of withdrawing from those, who are not disciplined as they should be, by the proper authority.

3. A faithful minister may withhold the strictest degree of fellowship from those, *who live after the fashion and course of this world*, although they cannot be charged with gross immoralities. Their lives hinder the Gospel, and bring reproach upon religion. My voluntary connexion with them would increase the evil effect. Perhaps, however, a faithful minister would not be authorized to refuse sitting with such an one, in a council or association.

4. With ministers of the fifth and sixth classes an evangelical minister may hold the highest degree of communion. If the neighboring ministers are moral, exemplary, and orthodox, without spirituality, his connexion with them will be less agreeable, than with those who drink into the same spirit; whose hearts glow with the love of Christ. But with both he may doubtless live on terms of intimacy, and fulfil his duty to Christ and the people over whom the Holy Ghost has made him an overseer, by admitting them to his pulpit. O that all who are called ambassadors of Christ would mind and speak the same things, and strive together for the faith of the Gospel. Then

would they all find, as many now do, how pleasant it is for brethren to dwell and labor together in unity.

It only remains to inquire what rule should regulate ministerial intercourse with those, who are unexceptionable in their lives, and do not expressly avow and advocate a system of error; but whose preaching is in its effects subversive of the truth.

5. A servant of Christ may exercise to men of this class, (the fourth as above) two kinds of intercourse; but must withhold the third. In other words, he may acknowledge their official character, and unite with them in councils and associations, but not in exchange of labors and other acts of strict fellowship.

As this is the principal object of inquiry, and probably the only disputed point on this subject, (except among those who find no heresy in the world.) my remarks will be more particular.

All will admit, that to such men we should extend the first degree of intercourse.

Some deem it inconsistent to decline exchanges and yet unite in councils and associations. I believe it is not inconsistent, and will assign my reasons.

If an association has a special bond of union, it would be improper for me to unite with them, and for each individual to unite with me, unless we could all assent to the principles of union; and after union upon special principles, I ought to have fellowship with every member, so far as those principles require. But if neighboring ministers associate on the simple

principle, that each acknowledges all the others as regular ordained ministers, I may come in among them, and make no more professions of fellowship, and exercise no higher degree of it, than if I should meet one of them at the house of a friend, or in a public place, and address him by his title. If strict fellowship be not implied in associating, I may associate, yet not be inconsistent in refusing to exchange ministerial labors.

I see no objection to meeting in council on the same principles. I attend there to perform a duty to which I am called. I have no voice in calling others to assist in this duty. The minister in the case supposed, is not of such a character, as that I should be considered by the world as conniving at manifest wickedness, or heresy, if I should act with him on the occasion. I am not understood to express an approbation of all the members of the council, in every respect, by sitting with them. I am called to another service. I may attend to it in connexion with other men, merely acknowledging that they are in the ministerial office; and, if it is known that my religious opinions are different from theirs, I shall hazard nothing by doing it. I may do much good; I may prevent much evil; whereas, if I had declined sitting, I should have precluded myself from the opportunity.

But in exchanging labors with a minister, or inviting him to preach to the people of my charge, I am altogether voluntary. I call him to a service; it is my business to see, that he is

qualified for that service. If I have reason to believe he will subvert the truth, it is clearly my duty not to invite him to preach.

The importance of this subject constrains me to add something more upon the character of the preachers here intended. I mean to include in this class all those, who do not preach the essential truths of the Gospel. A man may not *deny* these truths, and yet neglect to preach them; or he may so intermix truth with error, as to lead his hearers in the way to death and hell. There are some, who preach the truth substantially but indistinctly. I would extend the hand of strict fellowship to all such as appear to be advocates of the grace of God to sinners through Christ our Lord; and who preach so much truth, as that their preaching tends, on the whole, to lead their hearers in the way of life. It is evident that our Lord would not send an ambassador, who did not in the midst of all his infirmities and mistakes deliver that truth, which is able to save the soul. He will be so explicit, as that his people will be able to learn, essentially, what the Lord their God has said. He will not give such an uncertain sound with the trumpet, as that no one shall understand how to prepare himself for the battle. He will not address rebels as if they were obedient subjects; nor leave a trembling inquiring sinner in doubt concerning the author and the way of pardon, righteousness and life. He who fails in thus commending himself to men as the servant of Christ, cannot surely be fully

accredited by the faithful servants of their Lord. Our principal cause of complaint with respect to some ministers is, that they omit some important truths, while they preach others, thus shunning to declare the *whole counsel of God*; that they give very general, vague, and inadequate views of the doctrines they do preach; that when they exhibit an important truth, they totally pervert it by a misapplication; that they mingle the truth, when they exhibit it at all, with much carnal reasoning and heathen morality. A few examples will illustrate my meaning. Some have called upon their hearers to believe in Christ, and have represented him as the Savior of the world, who yet never speak of the excellence of his nature, and the glories of his person, as the true God manifest in the flesh; thus passing over, though not expressly denying, the mystery of godliness. Some have told sinners they must be saved by the righteousness of Christ, and have yet directed them to trust in their own righteousness. They have passed over, if not directly denied, the great doctrine of regeneration by special divine influence. They totally obscure the bright effulgent glory of the divine justice, and of God's holy law, by saying that the law is good, but exceedingly strict; and that God is not so hard a master as to require or expect a perfect obedience and conformity from his frail, ignorant unfortunate creatures, especially under the Gospel dispensation, and since Christ has kindly alleviated the burden we were not able to bear, appeased

the anger of God, and brought down the divine demands to suit our fallen state and character. They often destroy the good effect of all the truth they have taught, or rather give it a very pernicious effect, by forgetting that most of their hearers are, and all have been, rebels against God, and dead in trespasses and sins. This is, indeed, with many the grand failure. Forgetting that the human heart is totally corrupt, or expressly asserting the contrary, and extolling its supposed virtues, they do not preach even the *truths* of God's word, as messengers of his grace to guilty men. They do not humble the sinner at the feet of a Savior of sovereign mercy. They do not call upon rebels to submit; but rather upon obedient subjects to persevere in well doing, and perhaps to amend a few things which may be amiss. They do not lay open the deceits of a wicked heart; but, by a perverted application of the promises, quiet the fears of the impenitent, and cry peace to those who are not humble and contrite. They make no distinctions. They confound the outward morality and the amiable instincts of sinners with the evangelical obedience of the children of God. They confound the sorrows of the world, which worketh death, as in Judas and Ahab, with the godly sorrow, which is unto life. They confound speculative with transforming faith; thus bringing the devil himself, (if their principle were carried to its full length,) within the intent of the promise, *He that believeth shall be saved*.

The man who preaches thus, in my view, preaches another Gospel. He deludes those whom he was sent to alarm. He handles the word of God deceitfully; he hides his instructions; he forgets his character and office; he deserts the service which he professed to undertake; he betrays the trust his Master reposed in him; he joins the Lord's rebellious subjects, flatters them with the hope of His favor, and perverts His word to the base purpose of sanctioning both the rebellion and the deception. He may do all this, and yet not deny, openly and expressly, one doctrine of the living oracles, when stated in general terms.

Such being my view of the subject, can I lend, ought I to lend, my voluntary aid in this work of delusion and death? Can I freely *bid him God speed*, and become *partaker of his evil deeds*? Can I open my pulpit to him, and invite him to come and delude those precious souls, whom I am bound to feed with knowledge and understanding? Can I introduce him, with a moral certainty that he will advance sentiments pleasing to impenitent men, and so much the more calculated for reception, because they are connected with some portions of the truth; more dangerous to unwary souls, than direct and flagrant attacks on the doctrines according to godliness? Shall I invite him to preach in my stead those things which I could never preach myself, though tortures and racks should compel me? I desire to be excused. I will regard the office he sustains. I will not object to unite with him in those

duties to which others may have called us both. I will not assume the office of his Judge and mine in determining his final state. I will admonish him as a brother; I will bear testimony against his conduct or principles, so far as I think it my duty, in the spirit of meekness; I will, God giving me grace, pray for his conversion and salvation. But I cannot freely request him to disseminate destructive principles, and perversions of the Gospel.

I confess that when I confer with flesh and blood, when I value the friendship and favor of men, when I am in spirit conformed to this world, I find many vain reasonings, calculations, and suggestions, on this subject. But when I go into the sanctuary; when I can realize the worth of souls, their awfully dangerous and critical state, and the precious value of time and opportunity to *pluck them as brands from the burning*; when I can regard supremely the glory and honor of God in the prevalence of his truth, I am confirmed beyond a doubt in the course of duty. And it is not improper to add, that I am grieved to the heart with the conduct of some of my brethren, who themselves preach and love the truth, and yet, by exchanges, countenance and encourage those, *who daub with untempered mortar*. I trust it is done through the power of custom, and from want of satisfaction respecting the call of duty in so difficult a case; and I therefore intreat them to review the subject with ardent prayer, and close attention to the Scriptures.

It may be proper briefly to reply to the most common and plausible arguments in favor of exchanges with men of the above character.

It is said, we may do good to people, to whom we should have no access unless by exchanging labors with their ministers. But we should not do evil, even that good may come. It seems but poor policy to poison a hundred, for the chance of curing one or two, or even an equal number. Neither is he a faithful shepherd, who, from tender regard to his neighbor's flock, goes to look after them, leaving his own to the attacks of wolves, and even inviting one to guard them in his absence.

It is said, we *may* preach erroneously ourselves, and our own people ought to have the opportunity to hear others, that they may prove all opinions, and then judge. We reply, that we are unfit for the sacred trust, if we have any doubt of the certainty of the truths of the Gospel; and Satan will take all care to furnish our people with a sufficient variety of delusive hopes and plausible lies, without our connivance.

It is said, that in this way we withhold that fellowship which we professed, when we received ordination from men of this description; when we accepted the right hand from them, and gave them ours. I reply, that a candidate is not supposed to know, and very rarely does in fact know, the particular religious

opinions of all the members of the council by whom he is ordained. He is bound to presume, till he has good reason to believe the contrary, that the professed servants of Christ are his real servants. Supposing this charitable presumption to prove erroneous, how can he be bound to receive and treat the known subverters of the Gospel as its true friends?

It is said, that to exclude a man from perfect fellowship by declining exchanges, is arrogant, an assumption of authority; that it is uncharitable and censorious. If so, then did Paul transgress exceedingly and frequently. To name only one instance. Would he have exchanged labors with the *angel from heaven*, whom he would lay under the anathema of Jehovah, for *preaching another Gospel*? And what was that other Gospel, which was not another? i. e. which was no Gospel at all? A deviation from the truth, which the liberal preachers of the present time would deem very trifling indeed, and no cause of the least separation, or even of admonition.

No, let us contend *earnestly for the faith once delivered to the saints*, and endeavor to be pure from the blood of all men, by preaching the truth, and guarding their minds against error. Thus let us wait for that blessed day, when *the watchmen shall see eye to eye, and when the Lord shall bring again Zion.*

AZRO.

MISCELLANEOUS.

VALEDICTORY ADDRESS.

AFTER the annual examination of the students in the Theological Seminary at Andover, one of the members of the class then about to leave the institution delivers a valedictory address. The style and sentiment of these addresses have uniformly been such as to strengthen the favorable impression made by the examination, and to do credit to the institution. At the close of the late examination, Mr. THOMAS H. GALLAUDET, of Hartford, Conn. performed this part of the anniversary solemnities. We applied for a copy of his address, and are gratified in being able to lay it before our readers. Ed.

It is very grateful to those, who are just leaving this seminary, thus to have an opportunity of bidding all connected with it an affectionate farewell. As we exchange this peaceful retreat for the busy and momentous scenes of untried action, we cannot but look, with a melancholy pleasure, on the countenances of friends, whom many of us now see for the last time. Their united presence awakens a thousand associations in our minds, and fills the past, the present and the future, with the deepest interest.

If we retrace the "lines" of life, which have "fallen to us" so pleasantly for three years past, here are those venerable men through whose generosity and guardianship we have received from Heaven our "goodly heritage." If we review the steps we have trod, however few and feeble, in pursuit of religious truth and of those gifts and graces which the sacred office requires, here are those faithful instructors who have opened to

us the fields of their own knowledge, guided us in our various researches, and labored, by their prayers and counsels, to direct us in the path of usefulness and duty. Here, too, are our fellow-students, whose Christian friendship and converse have smoothed the occasional difficulties of our way, and from whom we are soon to be separated, to wander in a mazy world, and to labor in whatever part of the vineyard our common Master may see fit to place us.

If separation is ever painful, and the expression of sorrow becoming, then might we be indulged, at this time, in giving vent to our feelings.—But we forbear.—and choose rather to shed a more cheerful aspect on the scene, by considering, that we are drawing nearer the goal to which our eye has been long directed; that we are about to pursue a course which, though arduous, is delightful; and that those, whose kind offices we are soon to lose, will still accompany us with their prayers, that we may "run" with fidelity and "patience the race that is set before us." We will forget, then, "those things which are behind, and reaching forth unto those things which are before, press toward the mark, for the prize of the high calling of God in Christ Jesus." Our emotions shall be those of a serene and joyful gratitude for the advantages which we have so liberally enjoyed at this seminary, and for the hope we may venture to entertain, though "with fear and trem-

bling," of being made, in some humble degree, the useful instruments of promoting the cause of the Redeemer. While we thus acknowledge the goodness of God, and recognize Him alone as the author of all our blessings, we are not unmindful how much we owe to those who have been the generous stewards of his bounty. And they will pardon us, if we take this public opportunity of presenting to them our united thanks, for the liberality which founded, and the care which has fostered, this seminary, in the benefits of which we have so richly participated.

Respected Founders, Benefactors and Guardians,

We have learned from the history of the institution, whose sixth anniversary is this day celebrated, what were the motives which led to its establishment, and what are the objects it was designed to accomplish; motives and objects commensurate with all that is of real interest in this life, and of awful import in the future. For what is the *end of our being*? Something above this low vale, in which we grope, of fleeting and shadowy images. Something beyond the dazzling top of worldly grandeur, to which, for ages, the ardent eye of genius, and the step of panting ambition have been directed. Something, which he sees not, whose gaze is bounded by the horizon of this earthy ball, however proud may be the eminence on which he stands, however keen the glance and extensive the scope of his intellectual vision. Something which was hid from the "wise and prudent" of heathen antiquity, save where its few and scat-

tered rays penetrated their moral midnight, through the medium of traditionary revelation. On us revelation beams in meridian splendor. The Gospel has shed the clear light of eternity on what would else have remained dark and gloomy. It has shown us whither our path through this life leads. It has extended our sphere of vision into the boundless regions of futurity, and invested every thing here below with a sublime dignity and importance, by linking it, most indissolubly, to the eternal destiny which awaits us. It has taught us, that the *great end of our being* is to promote the glory of God and the welfare of the Redeemer's kingdom, and that man's truest happiness is to devote to these objects the best affections of his heart, and the most earnest labors of his hands. Many there are, who are wise to obey this heavenly monitor, according to the humble measure of their talents, and the limited sphere of their exertions. But to a few only is given the exalted pleasure of bearing a conspicuous part in this cause of God; of contributing from their substance the ample resources which it requires, or of promoting by their influence and guiding by their wisdom its grand and comprehensive movements. *Of this class are Buchanan and Wilberforce*; men, who discern a meaning in the aspect of human affairs, which eludes the wisdom of this world; and standing on a higher eminence than they occupy, who compose the cabinets of kings and wield the destinies of empire,—and looking beyond the narrow maxims of state-policy and the petty interests of rival

nations,—observe in the progress of human events the silent though sure advance of the Redeemer's cause to its final victory and triumph. These are the men whose hearts glow, and whose hands toil, in the business of doing good, upon a scale worthy of their own character, and of the cause in which they are engaged.

With such spirits did you associate, Respected Founders, Benefactors and Guardians, and for such objects, in the establishment of this seminary. For without assigning to your generous exertions the precise rank which they hold among the various noble projects of Christian benevolence, which have, of late years, engrossed the attention and called forth the efforts of the friends of Zion, we may venture so far to "magnify" our expected "office," as to say, that without a *faithful and learned ministry*, no sober hopes can be indulged of extending the sway of the Redeemer's kingdom. To furnish such a ministry has been the object of your beneficence. Future generations in our own country, nay, in these regions of the east, which now sit in darkness, will have reason to embalm your names in their memory, and thank the Giver of "every good and perfect gift" for having sent them, through your instrumentality, the words of eternal life.—*Embalm your names in their memory!* Alas! we may yet have to perform this melancholy duty, as we now cherish the grateful remembrance of those who were originally associated with you in this pious underaking. The generous Norris and his consort, the ven-

erable Abbot have left you; and she,* too, the ornament of her sex, whose graces adorned with their milder lustre the splendor of your united benevolence. *They rest from their labors, and their works do follow them.* We have heard the history of their prayers and efforts, together with yours, for the establishment and prosperity of this seminary. We will ever retain the recollection of this goodness. And, as we have access to the throne of grace, we will pray Almighty God, that your path like theirs, may *shine more and more unto the perfect day*; that the sun of your declining years may sit cloudless and serene; and that the morning may at length beam upon you of a glorious and happy resurrection. Respected Founders, Benefactors and Guardians, we bid you an affectionate farewell.

Reverend Professors,

Through your hands we have more immediately received the benefits of this seminary. We owe you many thanks for the paternal solicitude, with which you have watched over us, and for the kind manner in which you have encouraged us, at all times, to resort to you for counsel and advice. And while there throbs in our hearts one pulse of

* The reader, who is acquainted with the origin and progress of the Theological Seminary, need not be informed, that the late Madam *Phebe Phillips*, relict of the late Hon. *Samuel Phillips*, is here alluded to. The pious liberality of that excellent lady endeared her name to many Christians who never saw her; and her amiable manners, hospitality, kindness, sincerity, and active benevolence, made a deep and lasting impression on all, who were intimately acquainted with her. For a more particular account of Mrs. Phillips, see the *Panoplist* for January 1813, p. 343. Ed.

manly independence; while we continue to claim the unalienable rights of conscience, and to cherish a sober though generous freedom of inquiry in pursuit of religious truth, we will never forget the candor, the condescension, the affability, we had almost said the familiarity, with which you have guided our investigations. Here we have been free from the fetters which dogmatical wisdom imposes. Here we have been encouraged to form our opinions from the *pure word of God*, and, without reserve, to suggest doubts, to propose difficulties, and to offer, fearless of censure, our own views and illustrations of whatever subject has engrossed our attention. You have exercised no dominion over our faith but that of truth. You have thus enabled us to settle our opinions on an immovable basis; not like the sandy foundation, for ever shifting, trembling, and ready to fall, of *his* belief, who relies on *mere human authority*, and who, therefore, has always reason to suspect the influence of prejudice on his mind, and to fear lest his sentiments change just as fast as he finds an oracle, which he may deem wiser than his former one. Still, we would ever bear in mind, what you have so often inculcated upon us, that mere human attainments and soundness of religious doctrine are worth nothing without fervent piety and an ardent love for the souls of men; that the work in which we hope to engage is one of awful responsibility; that the wisdom of God enlightening our minds, and his grace purifying our hearts can alone qualify us for it; and that nothing but

his "strength made perfect in our weakness" can carry us through its important and arduous duties.—We solicit, dear Sirs, the continuance of your prayers, that we may "be strong in the grace which is in Christ Jesus," and "faithful unto the death" in his service. May you long continue to adorn the station which you now fill, and to be made the happy instruments, under God, of training up a succession of faithful workmen for those extensive fields of spiritual labor which, we trust, are growing whiter and whiter unto the harvest. Reverend Professors, we bid you an affectionate farewell.

And now, what shall we say to you, beloved brethren, whom we leave behind.—Our minds love to linger on the many peaceful and happy hours we have spent with you within these sacred walls. In this "pavilion" of security, while others have been stunned with "the confused noise" of the "battle of the warrior," and seen "garments rolled in blood," we have heard at a distance "the noise of the seas, the noise of their waves, and the tumult of the people." Our employment has been the delightful one of "inclining the ear unto wisdom, and applying the heart to understanding;" of "searching for the hid treasures" of that divine knowledge, into which "angels desire to look." Surely we have reason to say, "Blessed be the Lord; for he hath shewed us his marvellous kindness in a strong city." We are soon to leave you, perhaps no more to see you on this side the grave. Will you suffer us to urge upon you, it is our last expression of

friendship, the solemn duty of consecrating yourselves, with your whole soul, and strength and mind, to the service of the Redeemer. Alas! we have to lament our own great deficiency in this respect. And, believe us, when you come to tread in our parting steps, no pang will be keener than the recollection of time wasted by indolence, or profaned by a worldly spirit; no consolation will be sweeter than to look back upon hours devoted to God. "Gird up," then, "the loins of your minds." Where we have loitered, do ye "so run that ye may obtain." And having fought a good fight," having "finished your course," having "kept the faith," may you at last receive that "crown of righteousness which the Lord, the righteous Judge, shall give—at that day—unto all that love his appearing." When you surround the social altar, where we have so often mingled our devotions with yours, may we have a remembrance in your prayers, that we also, whether called to labor in our own or in a foreign land, may "endure hardness as good soldiers of Jesus Christ," and have at length the unspeakable felicity of being admitted, with you, into those mansions of rest, where there will be no more conflict with sin, and where those who meet shall meet to part no more forever. Beloved Brethren, we bid you an affectionate farewell.

We bid you farewell, too, all ye friends of this seminary, who have this day encouraged and animated us by your presence. And will you join us in the last opportunity we have of publicly

expressing our wishes for the prosperity of this establishment, by responding the petition of its venerable founders, when they consecrated it to God;—"devoutly imploring the Father of lights richly to endue with wisdom from above all his servants the visitors and trustees of this seminary, and with spiritual understanding the professors therein; that, being illuminated by the Holy Spirit, their doctrine may drop as the rain, and that their pupils may become trees of renown in the courts of our God, whereby he may be glorified."

ANECDOTE.

THE following statement, which is made on the authority of the person who is the subject of it, is thought to exhibit no uncommon case, and to give a fair representation of the depraved heart of man.

The person in question lived as a mere man of the world, careful in a good degree about any thing which would destroy his character among men; but, until about thirty-seven years of age, he appeared to be totally void of any religious principle, and with respect to any thing like religious practice he was but little removed from a mere infidel. About eight years ago he became a hopeful subject of converting grace, and has ever since supported a fair religious character. After this change, he often endeavored to recollect what he previously believed on the subject of religion; but could not recollect any thing which deserved the name of belief. He

had tried to be a Universalist;—he had tried to be a Deist;—he had tried to believe that there is no future state; that this world is man's all; and that the sum of human happiness is to make the most of this world, without reference to a Supreme being or a future state. There was but one thing in which he could recollect that he was uniform, and that was, in *hating the peculiar truths of the Gospel.*

WHAT IS IDOLATRY?

From Saurin's Sermons, vol. i, p. 366.

"To consider a creature as the cause of human felicity, is to pay him the homage of adoration, and to commit idolatry. The avaricious man is an idolater; the ambitious man is an idolater; the voluptuous man is an idolater: and to render to a creature the homage of fear is also idolatry; for supreme fear is as much due to God alone as supreme hope. He, who fears war, and doth not fear the God who sends war, is an idolater. He, who fears the plague, and doth not fear the God who sends the plague, is an idolater.

"It is idolatry, in public or in private adversities, to have recourse to second causes, to little subordinate deities, so as to neglect to appease the wrath of the Supreme God. To consult the wise, to assemble a council, to man fleets, to raise armies, to build forts, to elevate ramparts, and not consider the succor of heaven, which alone is capable of giving success to all such means, is to be guilty of idolatry."

PART OF AN ORIGINAL LETTER FROM GOV. BELCHER TO PRES- IDENT EDWARDS.

Dear Mr. Edwards.

Sir,

"ALTHOUGH I am often obliged to begin my letters by way of apology for answering your good and very kind letters so unduly, and so much out of course, yet I have great dependence on your candor and goodness, when I mention the date of your last favor of Nov. 14, 1760, which I received about three months after its date.

I am sure I want no love, respect, or affection, for Mr. Edwards, but, although this is a small government, yet the perplexities of it are not so, and those, with my private affairs, I sometimes think too much engross me: *Verbum sapienti sat est*; and so I will go on.

In answer to all you say, I am quite ashamed and tremble when I think what a mistaken opinion you have of me, who am so worthless a worm. Yet I greatly thank you that it sets before me this lesson, to prostrate myself at the footstool of sovereign grace, that I may be honored with being made though one of the least instruments in advancing the kingdom of the blessed God, our Savior, in this world.

If I know my own heart I think I am not ashamed of the cross of Christ: God grant I may never be a shame to it. I am always longing to say, as St. Peter to his Master, *Lord Jesus, thou knowest all things; thou knowest that I love thee.* Amen and Amen.

As cold waters are to a thirsty

soul, so do the intelligences you send me rejoice my heart, and refresh my bowels; inasmuch as Christ Jesus seems to be casting a compassionate eye upon the poor people in our western borders, and is setting himself up a light to lighten the Gentiles, as well as the glory of his people Israel.

I have an account from my friends in England, as also from Boston, of the generous disposition of some of the royal family, as well as among other well-disposed Christians, to bring forward the civilizing and Christianizing of our Indian neighbors in your parts, for which great praise and honor are due to a gracious and merciful God.

I hope the difference you mention between Col. W— and Mr. W— is made up; for how can it subsist between good Christians; or how dare they, as they ought, repeat our Lord's most excellent prayer? And since I have got to Stockbridge, let me rejoice exceedingly and congratulate you, that God has lifted up the light of his countenance upon you, in your comfortable settlement at that place; where, in the strength of Christ, may you go on conquering and to conquer, and be the instrument, in the hand of the great Head of the Church, of pulling down the strong holds of sin and Satan, and more especially of taking off the scales from the eyes of the benighted Indians, who have been so long held in chains by the prince of darkness: and may you have many trophies from them to add to your crown of joy, in the great day of the appearance of your Lord and Master: Amen.

I thank you, Sir, for the printed account you sent me of what passed in the council at Northampton, on your affair. Had I been one of the messengers, I must have been among the number of protesters.

Alas, Sir, what a variety of scenes does God draw for the prospect of his dearest children in this world. The mysteries of his kingdom of providence and grace are what we cannot dive into: for his ways are unsearchable, and past finding out. But our Savior said to his disciples, though you do not now know, you shall know hereafter. Whoever may be so infinitely happy, as to become a subject in God's kingdom of glory, will not see things as in a glass darkly; but all will be plain as face to face. It is then certainly our duty to be always in a state of perfect submission and holy resignation to Divine Providence; and, for my own part, I rest in faith, that in your removal to the place where you now are, God will best of all answer the ends of his own glory.

We are much obliged to you for the kind concern you express towards the welfare of our infant College; and I am sorry to tell you, that Mr. Pemberton's designed voyage to Great-Britain is entirely laid aside, as his people make so great an opposition to his going. And this is a frown of Providence upon our little seminary; but, more especially so since Mr. President Burr has lately received letters from Scotland, that gave a most probable prospect of our obtaining a handsome bounty from the Kirk of Scotland, were some suitable

person there to solicit in favor of the College. What may be the next step on this unhappy occasion I cannot say till our trustees shall meet. As this is an affair intended purely and simply to promote the religion of the blessed Jesus, and to deliver people from the ignorance and follies so blended with human nature,—
[Here the manuscript ends.]

RELIGIOUS INTELLIGENCE.

FIFTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Board met according to appointment, at the Philosophical Chamber of Yale College, on Thursday, September 15, 1814, at 10 o'clock, A. M.

Present;

The Hon. ELIAS BOUDINOT, Esq. L. L. D.

Hon. JOHN TREADWELL, Esq. L. L. D.

Rev. JOSEPH LYMAN, D. D.

Rev. SAMUEL SPRING, D. D.

Hon. JOHN HOOKER, Esq.

Rev. JEDIDIAH MORSE, D. D.

Rev. CALVIN CHAPIN,

Rev. JAMES RICHARDS,

Rev. SAMUEL WORCESTER, D. D.

Rev. HENRY DAVIS, D. D. and

JEREMIAH EVARTS, Esq.*

The Vice President opened the meeting with prayer.

The following gentlemen were chosen officers for the year ensuing: viz.

The Hon. JOHN TREADWELL, Esq. *President.*

The Rev. Dr. SPRING, *Vice President.*

The Rev. Dr. SPRING,

The Rev. Dr. WORCESTER, and

Mr. EVARTS,

} *Prudential Committee.†*

The Rev. Dr. WORCESTER, *Corresponding Secretary.*

The Rev. Mr. CHAPIN, *Recording Secretary.*

Mr. EVARTS, *Treasurer;* and

Mr. CHESTER ADAMS, *Auditor.‡*

Voted, That the thanks of this Board be presented to William Bartlet, Esq. for his services as a member of the Prudential Com-

* The Rev. Dr. Dwight was prevented, by College business, from attending till near the close of the meeting.

† William Bartlet, Esq. declined a re-election.

‡ Charles Walley, Esq. who was chosen Auditor last year, declined accepting the office.

mittee, and for the generous entertainment which, on several occasions, he has afforded the Prudential Committee.

The Hon. Elias Boudinot communicated an extract from a letter, stating an earnest request from the Delaware Indians, that missionaries be sent among them; which extract was referred to the Prudential Committee.

Voted, That it is the opinion of this Board, that the independent and unevangelized tribes of Indians, occupying their own lands, whether without or within the limits stated in the treaty of peace between the United State and Great Britain, are, with other objects, embraced by the Act of their Incorporation.

The Prudential Committee exhibited their Report, which was accepted.

At 3 o'clock P. M. public divine service was attended, in the Church of the United Society, and a sermon was delivered by the Rev. Mr. Richards, from Eph. iii, 8: *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

Voted, That the thanks of this Board be presented to the Rev. Mr. Richards for his sermon delivered this day; and that a copy thereof be requested for publication.

The Hon. Mr. Boudinot and the Rev. Dr. Davis were appointed a Committee to carry the foregoing vote into effect. The printing of the sermon was referred to the Prudential Committee.

Voted, To request De Lauzun Deforest, Esq. to audit the Treasurer's accounts for the year now closed.

Friday, Sept. 16. The Rev. Dr. Davis opened the meeting with prayer.

The Treasurer's accounts were exhibited, as examined and certified by the Auditor, and accepted.

Voted, That the next annual meeting be holden at Salem, Mass. on the third Wednesday of Sept. 1815, at 10 o'clock, A. M.

The Rev. Mr. Chapin was chosen preacher for that meeting, and the Rev. Dr. Davis second preacher.

Voted, That the Recording Secretary transmit to every member of the Board information of the time and place of the next annual meeting.

The following bye-law was adopted, in addition to chapter 2nd, section 1st, of the Bye-laws:

If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by giving notice of such place to the Recording Secretary, in season for him to give notice to each member of the Board.

Voted, That the thanks of this Board be presented to the President and Fellows of Yale College, for the convenient accommodation afforded them, during their present session, in the Philosophical

Chamber appertaining to said College; and that the Recording Secretary transmit a copy of this vote to the President.

Voted, That the Prudential Committee be directed to prepare and publish the annual report of the Board, including such parts of the Report of the Prudential Committee as they shall judge most useful, an abstract of the Treasurer's accounts, a statement of donations, and such other information as they shall deem proper and expedient.

The Rev. Dr. Lyman closed the session with prayer.

The preceding account is compiled from the original minutes of the Recording Secretary, with the omission of such particulars as might be uninteresting to readers generally.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

THE last annual Report of your Committee left our missionaries in the East, on the mighty waters, uncertain where they should land, and still more doubtful where they should abide. During the year great solicitude has been felt for them; but at length that solicitude is considerably relieved. For a long season they were held in anxious suspense, painfully fluctuating between fear and hope; but at length that suspense appears to have come nearly to an end. Our last letters from them were received by the way of England about ten days ago; the latest date from Mr. Newell being the 20th of last December, at Columbo, in the Island of Ceylon; and from Messrs. Hall and Nott, the 23d of the same month, at Bombay. The principal facts and circumstances, related in their several communications, your Committee will report in order.

Messrs. Hall and Nott, as reported at our last anniversary, left Calcutta on the 20th of November, 1812, under circumstances not very pleasant, and embarked for Bombay, expecting to touch at Ceylon, and doubtful whether they should proceed any further. It appears, however, that they touched not at Ceylon, but at Pondicherry, where they staid about five weeks. The reason of this they probably assigned in a letter written at Pondicherry, to which in a subsequent letter they refer, but which has not been received. They arrived at Bombay on the 11th of February, 1813, about eleven weeks after leaving Calcutta. On their arrival, they immediately found that intelligence concerning them, forwarded from Calcutta, had reached Bombay; intelligence, disadvantageous to them, and accompanied with an expression of the will of the supreme government, that they should be sent to England. They were permitted to submit to Sir Evan Nepean, governor of Bombay, a very respectful and judicious memorial; which, together with accompanying documents, declared the views with which they came to India*—made known the patronage and instructions

* See Appendix A.

under which they had been sent forth—gave a narrative of their proceedings at Calcutta—explained the misunderstanding which had arisen between them and the supreme government there, and the reasons of their departing thence for Bombay, under circumstances so liable to misconstruction—referred their case to the well known clemency and candor of the Governor, and implored his favor and protection. Their memorial was very kindly received and considered; and every thing relating to their object and their proceedings appeared to the Governor in so satisfactory a light, that he not only allowed them to remain for the present at Bombay, but assured them of his disposition to render them every favor in his power; and even took upon himself the trouble to write a private letter in their behalf to Lord Minto, the governor general at Calcutta, with a view to remove the unfavorable impressions respecting them, which had been made on his Lordship's mind, either by misrepresentations or unexplained circumstances, and to obtain permission for them to reside at Bombay, or to go, unmolested, in pursuit of their object elsewhere. Thus encouraged, the two brethren sat down to the study of the Mahratta language, under the tuition of a Brahmin; in the hope of having the satisfaction, in due time, of preaching in that language to the natives at Bombay, and in the extensive and populous regions, in which the language is vernacular.

Sir Evan Nepean's letter appears to have been successful in satisfying the governor general's mind in regard to the character and proceedings of the two missionaries. The war, however, between the United States and Great Britain, intelligence of which had been received in India, gave rise to new difficulties. On the 25th of June the brethren were informed, by Dr. Taylor, a gentleman from whom they received many friendly offices, that the Governor, Sir Evan Nepean, had expressed his fears that, on account of the war, he should be under the necessity of sending them to England; though, as they state in their journal, "the Governor expressed to Dr. Taylor his firm confidence in their integrity, and the excellency of the character of those gentlemen by whom they were patronized."

On the 18th of August, by the advice of a Mr. Money, another gentleman to whom they were indebted for many offices of kindness, they drew up another memorial to the Governor, which was to be presented along with certain documents of a purport to shew decisively, that their mission had no connexion with the war. Mr. Money, they say, "urged us to do this immediately, as he had observed our names down at the marine office as passengers to England on the Caarmarthen, which was to have sailed about this time, but having sprung a leak will be detained a month or two." From this memorial, that something of the spirit and feelings of the brethren may be perceived and felt, the following passages are extracted:—

"Right Honorable Sir,

"When we consider that both English and American Christians are interested in our success—that already much time and money

have been expended in our enterprise, and that much more must be expended if we are sent from this place;—that we must then be in perfect uncertainty, whether we shall ever be allowed to preach to the destitute the unsearchable riches of Christ;—and especially when we consider the command of that ascending Lord, in whom we all hope, and whom we would obey;—we feel justified, we feel compelled, by motives which we dare not resist, to intreat your Excellency's favor. To ourselves it cannot but be supposed, that to fail in our object must be in the highest degree trying. Our feelings are deeply interested, it may well be supposed, in our object, to which we have been looking for so many years—for which we have left our country, our prospects, and our dearest friends—to which we are conscientiously, and, by the help of God, unalterably devoted—in which the hearts of Christians are universally engaged, without distinction of country, and which, we cannot doubt, is under the favorable eye of our Lord and Master."

"Your Excellency's well known desire for promoting Christian knowledge, and the certainty that we should be in future as really under the direction and at the disposal of your Excellency, as at the present moment, encourage us in requesting that we may be allowed to remain, at least till it may be learned whether there will be a speedy termination of the unhappy war."

On the next day they write, "Having prepared the preceding memorial, we went with it to Mr. Money, being desirous to forward it as soon as possible, on account of a report which we last evening heard, that we were to go to England on the *Sir Godfrey Webster*, to sail on Sabbath next. At breakfast with Mr. Money, we saw the superintendant of embarkation, who told us, that he had, by order of the Governor, yesterday settled every arrangement for our going in the *Sir Godfrey Webster*, and that every pains had been taken to make us comfortable, and that we had been provided for suitably to our ministerial character. We were much distressed by this intelligence, and especially as we were entirely unprepared for such a voyage. Mr. Money immediately waited on the Governor, to tell him our unprepared state, and to hand him the above petition. On his return he informed us, that the Governor's orders from Bengal were such, that he would be unable to allow us to remain; but, as he was unwilling to put us to any inconvenience, he would allow us to stay until the sailing of the *Caarmarthen*, which is to be in about six weeks. We then waited on the Governor ourselves, and expressed our thanks for his kindness now, and on former occasions. He told us that he had supposed us prepared on the ground of what he had told Dr. Taylor; and endeavored to justify the Supreme Government in sending us away on account of the war. He declared his perfect confidence that we were innocent and harmless men, whose weapons of warfare were not carnal but spiritual. He likewise told us that he had succeeded in removing the unfavorable impressions which had been made on the mind of the Governor General, to effect which he had written to Lord Minto a private letter. Thus

it pleases the Lord to deal with us. We have never been covered with so thick a cloud."

Things remained in this posture until about the middle of September. At that time the brethren received from Calcutta the letters which about ten months before had been sent out for them from this country by the Alligator; and which, say they, "afforded us a pleasure which we cannot describe." With the advice of particular friends, they submitted to the Governor's inspection the official letter to them from the Corresponding Secretary, accompanied with a note in which they say; "We extremely regret that the accompanying letter did not come to hand at an earlier period.— Though received at so late an hour, we should not feel that we were faithful to our Patrons, to a numerous body of Christian friends, and to the Savior's cause, were we not to beg the liberty of presenting it to your Excellency for perusal. Its general tenor, and particularly the information which it gives of the appointment of a Committee at Calcutta to co-operate in our mission, seems to us fully to declare, that our Society is simply engaged in the great work, dear to English and American Christians, of spreading Christian knowledge and Christian hopes. The gentlemen, whom we now understand to constitute the Committee, are the Rev. Dr. Carey, the Rev. Mr. Thomason, Chaplain, and George Udny, Esq. the latter two in the place of Dr. Brown, and J. H. Harrington, Esq. To this Committee we yesterday made known our unhappy situation; and we beg leave to express our desire to your Excellency, that our departure from this Presidency may be so long delayed, as to give them an opportunity of acquainting the Governor General with their relation to us, and of removing, if possible, the objections to our stay arising from the unhappy war."

The next day after this note was delivered, they write in their journal, "Mr. Nott waited on the Governor this morning at his request. He mentioned, that he felt greatly embarrassed on account of yesterday's letter to him;—that he wished to do all in his power for us; that he would think on the subject, and give an answer in two or three days. He did not hesitate in saying, that were he left to himself, he could not send us away."

The Committee of Agency for our affairs in India, appointed by the Prudential Committee, as this Board will recollect, were the Hon. John H. Harrington, Esq. and Drs. Carey and Brown. But when our communications arrived at Calcutta, Dr. Brown was dead, and Judge Harrington was absent. Under these circumstances, Dr. Carey thought fit to appoint the Rev. Thomas Thomason* in the place of Dr. Brown, and they unitedly requested George Udny, Esq.† to act in the place of Mr. Harrington. Intelligence

* The Prudential Committee, before receiving this communication, had appointed the Rev. Mr. Thomason to supply the vacancy occasioned by the death of the Rev. Dr. Brown.

† George Udny, Esq. has been for many years a member of the Supreme Council in the Bengal Government, and has been uniformly favorable to the diffusion of Christianity in India. The Supreme Council consists of four members with the Governor General at their head.

of this arrangement was duly communicated to the two brethren at Bombay; and they, perceiving the advantage which it offered them, immediately addressed the letter, referred to in the above cited note to Governor Nepean, to the Committee at Calcutta, for the purpose of engaging their good offices with the Governor-General in their behalf.

About five days after this, the two brethren received letters from Mr. Newell at Columbo, and from the Rev. Mr. Thomson, Chaplain at Madras, from which the following extracts are given. Mr. Newell, under date of Aug. 18th, 1813, writes, "I have had repeated assurances from the Hon. and Rev. Mr. Twistleton, senior Chaplain, and Mr. Brisset the other Chaplain, the Governor's brother-in-law, that as many of my friends as choose to come here shall be safe, and have liberty to go to any part of the Island." Mr. Thomson, under date of Sept. 7th, writes, "You have, I believe, received notice from Mr. Newell, that you will be welcomed at Ceylon. I am warranted by letters from the Hon. and Rev. Mr. Twistleton, to confirm it. I think you should lose no time in submitting this to the Governor, Sir Evan Nepean, and requesting leave to retire thither, instead of being sent to England."

Accordingly, after prayerful consideration, Messrs. Hall and Nott, on the 22d Sept. submitted the communications from Messrs. Thomson and Newell to the Governor, accompanied with a memorial, in which they say, "After having read them, we beg your Excellency to regard with a favorable eye the pure, peaceful, inoffensive, Christian character of our mission, proved incontestably by our instructions, by our letters, and by the appointment of a Committee of British gentlemen of the clergy and laity to co-operate in the mission, which we have had the happiness of making known to your Excellency; and to bestow an indulgent consideration on our present distressing situation, which must be aggravated in a severe degree, if we are sent across the seas to a foreign land, divided from our own by an unhappy war, the commencement of which we have sincerely deprecated, and for the conclusion of which we earnestly pray."—"It is still our highest wish to remain here, and render ourselves useful as instructors of youth and preachers of the Gospel, under the protection of your Excellency's government, where the spiritual miseries of thousands call so loudly for the blessings of Christianity, where there are so many facilities for diffusing those blessings, and from which we cannot be sent without so much grief to numerous Christians, and so much discouragement to others, who are desiring to leave their own country, and go to preach Christ in Pagan lands. It is only therefore in the last resort, and with the hope of preventing the entire defeat of our pious attempt, that we implore your Excellency's sanction to remove ourselves from this place to Ceylon, where we have such assurances of a favorable reception, where we cannot but be under the superintending eye of a British government, and where, we trust, our conduct will be unobjectionable to his Excellency Governor Brownrigg."

In their journal, Oct. 2, the brethren write, "Mr. Money having, at our request, conferred with the Governor concerning our petition, received this day from his Excellency a note nearly as follows: 'I find myself awkwardly situated relative to the two Missionaries whom I wish to serve. On the 20th of August I wrote to Lord Minto, and I ought to have received his Lordship's answer some days since, and am now in daily expectation of it. I told his Lordship, that I understood he had changed his plan concerning missionaries, and allowed one in similar circumstances to remain in Bengal; and that now there was time for him to shew the same favor to Messrs. Hall and Nott; but that if I should receive no new commands from his Lordship, I should send them to England by the next ships. I had thought of another plan for them, which was, that in case Captain Digby should arrive in season, I should request him to give them a passage in the Cornwallis, which, as that ship will stop at Ceylon, would give Governor Brownrigg an opportunity to take such measures relative to them as he might judge proper.'" Nine days afterwards they write, "This day dined with the Governor. He added nothing to what he had said in Mr. Money's note. He repeated that he must send us in one of these ships, unless something new should take place." And five days after this, that is, on the 16th of October, they say, "This afternoon we received a note from our friend W. T. Money, Esq. informing us, that the Governor had failed in his application to Captain Digby. He says, 'Sir Evan sincerely regrets his ill success. I am sure he felt, and does now feel, much interest for you—Under these inauspicious circumstances, nothing now remains, but to prepare for your departure in the Caarmarthen.'"

The Caarmarthen was, at this time, on the eve of sailing, and there remained to Messrs. Hall and Nott scarcely a gleam of hope that they should avoid being sent to England. On the 18th of October, however, they had information of a vessel going to Cochin; learned that she would give them a passage, if they could be ready to go on board in about four or five hours; and understood, that from Cochin she would shortly convey them to Columbo in Ceylon. The time for deliberation was short. They concluded to go; and accordingly, taking some of their most necessary things, they embarked; leaving Mrs. Nott with her child, and some notes hastily written to acquaint their friends at Bombay with the fact and the reasons of their departure. On the 30th of the same month they arrived at Cochin, where they were very kindly received, and during their stay very generously entertained, by Mr. Pearson, magistrate of the place.

On the 5th of November they write in their journal. "For five days we have been laboriously employed in travelling among, and inquiring about, the Jews and Christians. We have visited the College at Valipoli and several Catholic churches; Candénade, the see of the late Syrian Bishop, and the synagogues of the Jews at Cochin. We have carefully committed to paper what information we could obtain, having been kindly furnished with such facilities as the place affords."

The vessel, which had conveyed them to Cochin, could not, as they had expected, convey them thence to Columbo. While waiting and seeking for a passage, and just as one seemed to be presenting itself, an order arrived from Bombay, requiring them to be sent back to that place. They accordingly returned, after an absence of almost a month. With their private departure from Bombay Sir Evan Nepean was not well pleased; as it might, from the favor which he had shewn them, subject him to censure from the General Government, for imputed connivance or delinquency. In a respectful and able memorial to him, however, after their return, they justified the procedure on the broad principle, that the authority of the Lord Jesus, under which they had been sent forth to preach the Gospel to the heathen, was paramount to any civil authority, which would frustrate, or counteract their mission;* and the Governor at length was so far satisfied, as to allow them to leave the ship in which they had been brought back to Bombay, and which for several days after their arrival they were not allowed to leave, and, free from all duress, to occupy a house provided for their accommodation in the city. Still he considered himself as required by the Supreme Government to send them to England; and as under particular obligations, from assurances which he had given the Governor General, to send them by the earliest regular conveyance.

On their return into the city, the two brethren were received by their worthy friends there with great joy, and with expressions and tokens of undiminished affection, confidence, and respect. Very soon afterwards, on the 10th of Dec. they received; from the Rev. Mr. Thomason of Calcutta, the last of three letters,† bearing date Oct. 8th, and 13th, and Nov. 19th, 1813, in answer to theirs of Sept. 15th, addressed to our agents at Calcutta. In these letters, Mr. Thomason, with strong expressions of Christian affection, and of desire to promote the great object of their mission, related to them the measures which he and his colleagues in the agency had taken in their behalf with the Government, and the success with which those measures had been attended. "The last letter, in particular," say the brethren, "filled us with joy and thanksgiving to God. We immediately sent a copy of it to brother Newell, and to Mr. Money on the Gaults. Our friends advise to wait a day or two in hopes of something more full from Calcutta; and if nothing should come, to lay them before the Governor." Accordingly, on the 13th of December, they sent to the Governor the following note, enclosing the two last letters from Mr. Thomason.

"Right Honorable Sir,

"Having always been convinced that the resolution to send us from this country emanated solely from the orders of the Supreme Government, and not from the disposition of your Excellency, which we know to be friendly to the evangelical object of our mission;

* See Appendix B.

† See Appendix C.

and having received letters from Calcutta, evincing a change of sentiments in the late Governor General, and the conviction of Lord Moira the present Governor General, "that our intentions are to do good, and that no conceivable public injury can arise from our staying," and that his Lordship "spoke very decidedly about our being allowed to stay;" we beg to submit to the perusal of your Excellency two letters, dated 13th Oct. and 19th ult. addressed to us by the Rev. Thomas Thomason, a most respectable minister of the Church of England, resident at Calcutta. We trust that your Excellency will consider these letters as containing decisive evidence of the favorable inclinations of Lords Minto and Moira in regard to our present circumstances, and future views: and that with this proof of the light in which our mission is now regarded by the supreme British authority in India, your Excellency will have no difficulty in permitting us to remain in this place.

"It is with inexpressible satisfaction that we are enabled, by a kind and overruling Providence, to present these communications to your Excellency, at this very interesting moment.

We have the honor to be, &c. &c.

"Bombay, Dec. 13, 1813."

On the 16th Dec. their friend Mr. Money informed the two brethren, "that he had just been with the Governor, who mentioned, that no orders having been received from Calcutta concerning their stay, and he being still under the positive orders of the supreme Government to send them away, he must now send them." And on the 20th, R. T. Goodwin, Esq. the senior magistrate of police, officially notified them, "that a passage was to be provided for them to England on Board the Charles Mills."

The Charles Mills was then under orders to sail on the 22d of the same month, only two days after this note was given. At this critical moment they drew up a memorial to the Governor, as their last appeal: a memorial, which they considered as a private communication, addressed to his Excellency, not as a Governor only, but as a man, and a Christian; which was written with the feelings and the solemnity of the occasion; and which, as they are careful to note, they viewed as of a confidential nature, but that the worthy Governor was pleased himself to give it publicity. It appears to have been generously received by the Governor, according to his accustomed goodness; and to have had its desired effect.

On the next day after sending this letter, the brethren write in their journal, "We continued our preparations.—By two o'clock, (same day) our things were packed and labelled; by three the Coolies (porters) were all here; the things were all carried below; the boats were engaged to carry them on board ship, and the carpenter to go and fasten them. The friend, who had charge of the things, then went to the Captain for orders to have them received on board. The Captain went to the pay office for the money for our passage; the money was refused, and it was reported, that we were

* See Appendix D.

not to go. The friend returned with this information, and the things were all put into a room below, and the coolies dismissed. About five, Mr. Goodwin, the senior magistrate of police, called upon us to say, that our letter had been communicated to the Council; and that upon examination, it had been found, that no orders of any kind had been received from Bengal, of a later date than the 19th of November, and that the government would allow us to remain, until they should receive further orders from Bengal concerning us. This intelligence at this decisive moment has filled us with great joy; and given us great hopes, that we shall yet be allowed to remain at Bombay. How wonderful and how merciful are God's dealings with us!"

The next morning, 22d Dec. they received the following official note.

"To the Rev. Gordon Hall, and the Rev. Samuel Nott, American Missionaries."

"Gentlemen,

"I am directed by the Right Honorable, the Governor in Council, to acquaint you, that under the expectation of receiving some further instructions from the Supreme Government respecting you, he has determined to defer the carrying the directions he has received into execution, until such instructions shall arrive.

"I am, gentlemen, your obedient servant,

W. NEWNHAM, Sec. to Government."

"Bombay Castle, Dec. 21, 1813."

Our last letters from these brethren appear to have been forwarded to England, by the same ship, in which they themselves expected to have been conveyed thither, and which sailed from Bombay on the 23d of December. Later than this date we have no intelligence from them. From the facts and circumstances now communicated, however, your Committee derive a pleasing confidence, that our mission may obtain an establishment at Bombay: and they are persuaded that this whole Board, and the Christian public extensively, will unite with them in adoring the goodness of the Lord, so remarkably displayed in the signal interpositions of his providence in behalf of our missionaries. Under Providence, grateful acknowledgments are due to the Right Honorable Sir Evan Nepean for the candor, magnanimity, and kindness, exhibited in his treatment of the missionaries, so creditable to his character, as a magistrate, and a Christian. Nor can the Committee forbear to express their high sense of the admirable spirit and conduct, shewn by the missionaries themselves, in the circumstances of severe trial in which they have been called to act. The evidence here exhibited of their firmness, their perseverance, their wisdom, and their devotedness to the great object of their mission, cannot fail to raise them in the estimation and affection of this Board, and to secure to them the confidence and favor of the Christian public.

On the 24th of Feb. 1813, Mr. Newell embarked at the Mauritius on board a Portuguese brig, bound to Bombay, but destined to

touch at Point de Galle in the Island of Ceylon. At the latter place he expected to meet one or both of the other brethren; but on his arrival he learned that they were both gone to Bombay. Supposing, however, that they would not be allowed to remain there, he thought it best for him to stay in Ceylon, where he was assured of the protection and favor of Governor Browarigg, and other principal officers of the government. He immediately despatched a letter to the brethren at Bombay; and by the return of the mail he received an answer from them, from which he learned, that, though their situation at Bombay was quite precarious, yet they had considerable hope that they should be allowed to establish themselves there, and thought it advisable for him to direct his studies with a view to that place. Accordingly, as soon as he could make arrangements for the purpose, he commenced the study of the Sangskrit, Hindoostanee, and Persian languages; and quietly pursued this study until some time in November, when, from information received from the brethren at Bombay, he felt himself compelled to give up all hope of the establishment of the mission at that place. From the time of his arrival in Ceylon, however, till the date of his last letter, he preached in English constantly once, twice, or three times a week, to English and half-cast people; of whom, he says, "there are thousands in and about Columbo, who stand in need of instruction, as much as the heathen," and among whom he hoped his labors would not be in vain. At the date of his last letter, Mr. Newell supposed that his brethren were actually on their passage to England, and that he was left alone. "Stript," says he, "of all my domestic enjoyments, by the death of my wife and child, and separated from all my dear missionary associates, I find myself a solitary pilgrim in the midst of a heathen land. My heart is sometimes quite overwhelmed with grief. But my prevailing desire is, and my determination, to try to do something for the wretched heathen around me. My conviction of the duty and practicability of evangelizing the heathen has not been diminished, but greatly increased, by all that I have witnessed in this part of the world." Thus circumstanced, he was undetermined in regard to the field in which to fix his mission; whether to remain in Ceylon, or attempt an establishment at Bussora at the head of the Persian Gulf. The reasons which weighed in his mind for the one and for the other, he states at large, and in a manner which indicates much attention and reflection.* His trials, though different from those of his brethren, have been not less painful; and appear to have been sustained in a manner not less creditable to the character of a Christian missionary. He must have been greatly rejoiced to learn, as he doubtless did in a short time, that his brethren had not been sent to England, as he supposed; and if they have been permitted to remain at Bombay, he has probably joined them there, to the great joy of them all.

Messrs. Richards and Warren, who, at the time of our last annual meeting, were, as then reported, in very eligible situations at

* See Appendix E.

Philadelphia, have just completed their respective periods of engagement there; and, so far as appears, very much to their own satisfaction, and to the satisfaction of those with whose patronage and friendly offices they have been favored.

Soon after our last annual meeting, Messrs. Benjamin C. Meigs, Burr Baldwin, Horatio Bardwell, and Daniel Poor, were admitted by the Prudential Committee, as Candidates for our missionary service; and since, after such a period and measure of trial as the Committee judged suitable, they have all, excepting Mr. Baldwin, been formally received as Missionaries, to be under the patronage and direction of this Board. Mr. Baldwin has been prevented from being thus received, by feeble health, which the Committee greatly lament, and from which they devoutly hope he will ere long be recovered.

Messrs. Richards, Warren, Meigs, Bardwell, and Poor, will hold themselves in readiness to go forth to the heathen with the glad tidings of salvation, as soon as Providence shall open the door for their being sent. At present the door at every point seems to be closed by the war; but this Board and the friends of Christian missions will not cease to pray, that the war may soon be terminated; nor are the Committee without hope, that, should it continue, some way will nevertheless be found out for the conveyance of the waiting missionaries to their destined fields of labor.

From three other young gentlemen, one now a practising physician of distinguished promise, another a student at the Theological Seminary at Princeton, and the other a student at the Theological Seminary at Andover, the Committee have received very pleasing communications, expressing their desire to be engaged in the missionary service, under the direction of this Board. But upon these applications, as they are yet quite recent, no decisive act has been passed.

It will appear, by the statements which the Treasurer will furnish, that the liberality of the Christian public toward this Board is continued and extended. New associations are formed for the purpose of contributing their aid. The number of pious persons, who are becoming acquainted with the wants and the miseries of the heathen world, and who are desirous of uniting their efforts to remove these wants and alleviate these miseries, is evidently on the increase. Your Committee have reason to believe, that should Providence soon prepare the way for the establishment of missionary stations in different pagan countries, an adequate number of pious, able, devoted servants of Christ would offer themselves as heralds of the Gospel to the heathen, and the means would not be withheld of supporting them in their most laborious, as well as most benevolent, undertaking. It is a pleasing thought, and one which may be indulged without presumption, that the Redeemer will graciously bestow upon Christians in America the honor of becoming joyful instruments in promoting his cause, and advancing the progress of the millennium, not only within our own borders, but extensively also in foreign lands. How noble will be the dis-

tion, should we be known as a people, to the inhabitants of distant continents and islands, not as covetous of territory,—not as ambitious of political dominion,—not as engrossed by commerce and swallowed up by the cupidity of avarice;—but as the liberal dispensers of unsearchable riches, as cheerfully and zealously imparting to others God's unmerited bounty to ourselves.

While regarding the subject in this point of light, your Committee cannot refrain from expressing their joy, that this glorious work has been begun;—that it has been formally and systematically entered upon by Christians in this country;—that missionaries, in the employment of this Board, have been engaged on the shores of Asia, in preparing to preach to the people in their own languages;—that the Scriptures, in the common tongues of the countries, have been purchased and distributed, as a free-will offering to God, from our *honorable women, our young men and maidens, our old men and children.*

It ought to be thankfully noticed, that many enlightened persons in India;—men of enlarged views and great acquaintance with the world;—dignified magistrates and persons of professional eminence;—have most unequivocally and earnestly expressed their conviction of the necessity of missionaries, and their sense of the deplorable condition of the people in a moral point of view. Persons of this description have joyfully hailed the co-operation of America, in the great work of evangelizing mankind, as a most desirable event. They have expressed an anxious wish, that our efforts may be greatly and indefinitely increased. The limits of this Report, already too long perhaps, will not allow your Committee to specify all the facts on the authority of which these assertions are made. Many such facts have appeared, in the course of the preceding narration, and the accompanying documents.

It is evident also from every page of the correspondence of the missionaries, that notwithstanding all their discouragements and perplexities, they have been more and more convinced, by all that they have seen and heard, not only of the practicability and duty of supporting missions, but of its being their particular duty, as it is evidently their highest pleasure, to consider themselves as unalterably devoted to this work. They are also convinced, as their repeated discussions of this topic abundantly prove, that whatever may be the design of Providence in regard to themselves or their mission, it is the duty of Christians to take it for granted, that the cause of missions will prevail, and to resolve, that by the help of God, and with all reverential submission to his holy dispensations, *it shall prevail.*

The agents of this Board in London have remitted to Calcutta, by the earliest opportunities, the avails of our several remittances to them. We had calculated, that our missionaries would have received our first remittance at an earlier date than that of their last letter, as this remittance was sent from London by the earliest spring ships of 1813. It could not, we think, be much longer delayed. But, through the kindness of friends whom Providence had raised up for them in every place they had visited, there was little

danger that our brethren would be put to serious inconvenience by any accidental delay of remittances.

At the conclusion of their Report, the Committee would direct their respectful attention to the Christian public. They need not solicit, what will be granted of course and without solicitation, a candid perusal of this their annual communication, and of the papers which will follow it. All who have contributed to send the blessings of the Gospel to the heathen;—all who love the prosperity of Zion, will feel a deep interest in the history of our infant mission, and, we doubt not, will perceive the necessity of continued and persevering exertions. The object in view is so transcendantly important, as not to admit of any halting or hesitation in the pursuit, while any prospect of success remains. Such a prospect will remain, we are persuaded, without suffering even a temporary eclipse, till the Gospel shall shed its benign influence on every land. With thankful acknowledgment of the many favors shewn by the Christian public to this object, and of the many prayers offered in its behalf, the Committee would animate their fathers and brethren, as well as themselves, with the exhortation, *Be not weary in well-doing; for in due season we shall reap, if we faint not.*

New Haven, Sept. 13, 1814.

APPENDIX (A.)

[On the day after their arrival at Bombay, Messrs. Hall and Nott, after taking suitable advice, put into the hands of Mr. Money, a gentleman of that place, the following petition to his Excellency, the Governor.]

To the Right Honorable Sir Evan Nepean, Governor of Bombay, &c.

Right Honorable Sir,

The Undersigned, lately arrived from America by way of Bengal, beg leave to state to your Excellency, that having been ordained to the Gospel Ministry, they have come to this country with a desire of being useful, by translating the Scriptures, by aiding in the education of children, and ultimately by making known the Gospel to some who are now ignorant of it.

Humbly trusting that these objects will meet with your Excellency's approbation, they most earnestly beg, that they may be allowed to pursue them. At the same time, they cherish the hope, that should they be permitted to remain in the country, an orderly and prudent conduct will show, that your Excellency's indulgence has not been misplaced.

They are happy indeed, Right Honorable Sir, in thus presenting the advancement of our holy religion to a Christian Governor;—one, too, who has given so many proofs of a desire for the diffusion of the Scriptures, and the promotion of happiness among mankind.

They have the honor to be, with the highest respect,

Right Honorable Sir, your most obedient
and most humble servants,

*Bombay, Feb.
12, 1813.*

GORDON HALL,
SAMUEL NOTT.

[On visiting the police office, the same day on which the preceding petition was forwarded, the missionaries were told, that they would not be permitted to remain, and that unfavorable impressions concerning them had been made upon the mind of this government. They found themselves charged with having broken their word, in not going from Calcutta to the Isle of France; and with having concealed themselves at Calcutta, while the police officers were in search of them to put them on board ship for England. For the purpose of refuting these charges, and explaining their conduct, they drew up and presented, by his Excellency's permission, the following memorial.]

Bombay, Feb. 18, 1813.

To the Right Honorable Sir Evan Nepean, Governor of Bombay, &c.

Right Honorable Sir,

We have heard with the deepest concern, that your Excellency has received from Bengal intelligence deeply injurious to our character as men, as Christians, and especially as Ministers of the Gospel. Our concern is the more distressing, when we consider our solemn responsibility to the great Head of the Church, and the high importance that the missionary character should stand without reproach; especially in a region like this, where the forfeiting of that character must be attended with circumstances so truly deplorable. We beg, therefore, your Excellency's indulgent consideration of the following statement of our conduct.

When we left America, as your Excellency will perceive by our letter of instructions, a copy of which we take the liberty of sending herewith, our destination was not precisely fixed; but was left for our subsequent decision. On arriving at Calcutta, our first object was to obtain such information as would enable us to decide with discretion. But from representations made to us at that time, we were induced to believe, that we should not be allowed to remain in the Honorable Company's dominions. An order from government, received about a week after our arrival, which order included Messrs. Johns, Lawson, and May, three English missionaries, and Mr. Rice, an American, increased our fears. We doubted whether we should be allowed to leave the Honorable Company's dominions for any place east of the Cape of Good Hope; and, if for any, supposed it would be for the Isle of France alone. With these views we presented the petition marked No. 1.*

When this petition was handed, Mr. Martin† objected to the presenting of it; and said, that the order of government was positive for our return to America,—that we must depart upon our own ship, but that she might carry us whither she liked.

In the course of a week from this, we received an answer from government, stating, that our assurances of going to the Isle of France were accepted; but that we must expect to be at the disposal of the government of that island.

After this, we continued in the expectation of going to the Isle of France, for about two months. We were endeavoring to obtain a passage, when we were taken sick. As soon as we recovered we renewed our endeavors, engaged our passage on the ship

* See No. 1. at the close of this Memorial.

† Mr. Martin was the chief magistrate of police.

Adele, and paid for it as early as the 17th of September, at which time we were expecting the Adele to sail in a few days, though she did not till about the middle of the following month.

During our delay at Calcutta, the causes of which we have now explained, we were led by observation to believe, that our fears had been premature: for we found Missionaries, who had been ordered away no less positively than ourselves, nevertheless residing quietly in Bengal; and we ascertained the same to be true of others in India. We therefore began to hope, that, had we pursued a different plan, we might have been allowed to go to the place, which our inquiries should incline us to choose. Several reasons at length inducing us to desire to go to Ceylon, rather than to the Isle of France, we prepared the annexed petition, No. 2;* but, lest we should presume too much on the indulgence of government, we at the same time pursued our arrangements, intending, should that petition be rejected, to proceed, according to our original plan, to the Isle of France. The petition, when delivered at the Police, was carried by the clerk to Mr. Martin, who was on the opposite side of the room, and who replied, through the same clerk, 'that it was unnecessary to present that petition, and that he would give us a pass at any time.' The question was asked by Mr. Hall, 'Should we go to Ceylon, instead of the Isle of France, would that be equally acceptable to government?' and was answered in the affirmative.

The petition was withdrawn; and we did all in our power to obtain a passage for Ceylon. But before we could obtain one, we were summoned to the Police, and our reasons were demanded for not having gone to the Isle of France. Our reply was, that we had been endeavoring to go thither, till we had learnt from the Police, that a pass might be obtained equally well for Ceylon; and that we were then seeking for an opportunity to depart for that island. We did not at this, or at any other time, say, at the Police, nor to any person whomsoever, that our delay of going to the Isle of France was for want of opportunities. Nor could we have said this without obviously appearing to many, who well knew our proceedings, to be totally destitute of every principle of honor and religion.

Notwithstanding all our efforts, we found no opportunity of going to Ceylon; nor could we hope for one, we were told, earlier than the January fleet. In the mean time, it had been suggested to us, that Mr. Martin would probably give a general pass from Bengal, without specifying any particular place. We supposed, from what he had said respecting his giving a pass, that a pass from him, and not a formal permission from government, was a regular departure. Whether such a pass could be obtained we did indeed doubt; but we were encouraged to make the attempt in the confidence, that to fail could not injure us, and that, should we succeed,

* See No. 2, at the close of this Memorial.

in the voice of the police we should have the voice of government; particularly as the police had been the only organ of government to us.

Our application succeeded; and on the faith of our passes "to depart on the ship Commerce, capt. Arbuthnot," we proceeded to make our arrangements; esteeming it a great favor that we had obtained permission to depart, though it gave us no right of remaining in the place to which we intended to go. Our friends expressed their happiness at our success;—among whom were some, in whose judgment we thought it safe to confide.

The passes now in the hands of R. T. Goodwin, Esq.,* were obtained on the 10th of November, with the expectation that the ship would sail in four or five days. On Saturday the 13th, a part of our baggage was put on board. On Tuesday morning, the 16th, we paid our passage to the captain's agent, and, in the afternoon of the same day, we were unexpectedly summoned to attend at the Police, which we did the next morning with Messrs. Rice and Judson, who had received a like summons. We then received a communication from government, stating, that on account of our having failed to go to the Isle of France, we were considered as having forfeited all claim to the further indulgence of government; and directing the Police to correspond with the Marine Board, concerning the provision for our departure for England, on the fleet under despatch. The fleet, we were informed, was to sail within five days, which would allow no more than three days to prepare for a voyage to England.

After reading the order, Mr. Nott mentioned to Mr. Martin his circumstances, and asked, whether the order of government would interfere with his previous arrangements, and prevent his departing according to his pass? The reply was "Certainly; the order of government is positive." Mr. Martin then mentioned the opportunities there had been of going to the Isle of France, which had been neglected; and added that he had always told him, that he would have to go to the Isle of France or England. Neither of us, however, had heard our going to England mentioned before.

We were directed by the person who went with us from the Police, to give information should we change our place of residence; and were also advised by him to write to Mr. Martin concerning our families, as they had not been noticed in the orders of government. This advice, however, we did not follow, as we immediately formed the plan of making the annexed address to the Right Honorable the Governor General.

Concluding from the unexpected orders, that, if we applied, we should not perhaps be permitted to proceed to Bombay, we resolved to attempt to obtain liberty to go to Point de Galle, where the captain was so obliging as to promise to put us on shore. With these views we prepared the petition, No. 3.†

* Mr. Goodwin is chief magistrate of police at Bombay.

† See No. 5, at the close of this Memorial.

After this paper had received the approbation of some of our Friends, we went on Thursday morning to Barrackpore, for the purpose of presenting it to his Lordship. The Hon. Mr. Elliot, his Lordship's private secretary, upon reading the first sentence observed, that as it related to an order in council, his Lordship would not receive it in his private capacity. We mentioned the urgency of the case, and requested him on that account to deliver it; but he refused, and advised us to hand it to the secretary to whose department it belonged. We left him without his probably knowing who we were, and returned to Calcutta.

Having found upon inquiry, that the meeting of the council was postponed till after the time appointed for the sailing of the fleet, we did not hand our petition to the secretary according to the Hon. Mr. Elliot's advice; but resolved to embrace the doubtful but only alternative of embarking on the Commerce, according to our previous arrangements and our passports, should we find, that the captain had reported us to the police as his passengers and obtained the port-clearance for his ship. Upon inquiry we found that he had not. We therefore delayed our embarkation till Friday noon, when the captain showed us his certificate, (which he can doubtless now show,) that he had reported us to the police, agreeably to the orders of the Governor General in Council; and likewise told us, that the ship was cleared out at the custom-house, and would probably sail the next day. We then completed our arrangements and went on board the same day. Till we went on board we were either at our known place of abode, or moving publicly about Calcutta on our necessary business. We did not give information of our going on board to the Police, because our having obtained a pass, and the captain's having reported us on that very day as his passengers, furnished them, we supposed, with sufficient means of knowing where we were.

Though both the captain and the agent had told us, that the ship would sail the next day, yet she remained at her moorings till Monday morning, when we proceeded down the river. We imputed our not being sent for to the intention, and not to the ignorance, of the Police.

On this statement of the circumstances of our leaving Calcutta we beg leave to remark, that we did diligently endeavor to obtain an audience from government till it appeared that no audience could be obtained before too late an hour;—that considering our passes, and particularly the captain's report to the police, which was made after the same police had communicated the orders of government to us, we did consider ourselves as acting with regularity, and presumed, when we found ourselves suffered to proceed, that the police, as we were now manifestly on the point of leaving Bengal, were not disposed to carry their inquiries any further.

Though we had not succeeded in presenting the above-mentioned petition to Lord Minto, we still intended to stop at Ceylon, supposing that a fresh departure from that island might be more favorable to our reception in Bombay, than to arrive directly from Ben-

gal. But as Bombay continued to be the place of our desire;—as the government of Bengal had suffered us to proceed, while considering us, as we supposed, bound to Bombay;—as we met with a long and unexpected delay on the coast;—and as our funds were low, we concluded to proceed directly to this place.

We beg leave to express our fears, that some appearance of inconsistency in us may have arisen from a mistaken connexion of us with our two brethren;* from whom we lived at considerable distance apart; with whose plans we were unconnected; and from whose business at the Police ours was generally distinct and different. Your Excellency will readily perceive, that such a connexion, though the conduct of each, severally, might be explained, would give an appearance of inconsistency to both.

The above we declare to be a full statement of our conduct, in relation to the government of Bengal; the truth of which is known to many of our friends, with whom our conversations have been frequent and particular. That we have acted with integrity, we have the testimony of our own consciences. That we have guided our affairs with discretion, we will not say. But if the above statement exhibit indiscretions, we hope they will appear to be such as have arisen, not from rashness and obstinacy, but from an honest zeal in what we considered as laudable objects, and from the ignorance of strangers in a strange land. Above all, we hope, Right Honorable Sir, that our intentions will appear to have been good, and our conduct such as not to have cast a deserved reproach upon our holy religion, nor to have destroyed our character as ministers of Jesus, in the interests of whose church we believe your Excellency to feel deeply concerned.

Having said these necessary things, respecting our characters and conduct, we beg your Excellency's further indulgence, while we submit at large the objects we desire to pursue in this place.

Our great and general object is the diffusion of Christian knowledge and Christian morals. In attempting this, we should consider our first step to be the acquisition of the language of the country, which, in a tolerable degree, we suppose, must occupy the greatest part of our time for two or three years. During this time we should hope to be useful, by the instruction of schools composed either of European or half-cast children,† or by teaching the English language to the natives themselves. While engaged in the acquisition of the language, we should hope to be useful in our intercourse with the people, particularly the lower classes; giving religious instruction to such as should be inclined to receive it; and, finally, should we be allowed to remain, it would be our intention to do all in our power to forward the translation of the Scriptures into the Mahratta language; and, perhaps, should our lives be spared, into the Guzerattee likewise; with the hope that by our feeble endeavors some might be induced to embrace them as the word of

* Messrs. Rice and Judson. *Ed.*

† Our readers may not all be informed, that half-cast children are those, one of whose parents is a European, the other a Hindoo. *Ed.*

life, and become partakers of the unsearchable riches of Christ, which are such an inestimable blessing to Christian countries.

This statement we cheerfully submit to your Excellency, hoping that our conduct has not forfeited, and that our object claims, your Excellency's indulgence; and that we shall not be under the painful necessity of relinquishing an object, in which so many Christian friends are so deeply interested.

With sentiments of the highest respect,

Right Honorable Sir,

We are your Excellency's most obedient,
and most humble servants,

GORDON HALL,

SAMUEL NOTT.

No. I.*

To the Honorable the Governor General, in Council.

WE, the Undersigned, passengers lately arrived on board the American ship *Harmony*, having received an order to depart out of the country on board the same ship, beg leave to state, that agreeably to our intention, stated at the Police on our arrival, of leaving the Company's dominions, we request liberty to depart, by the earliest opportunity, for the Isle of France; and therefore that the *Harmony* may not be refused a clearance on our account.

LUTHER RICE,

GORDON HALL,

SAMUEL NOTT.

Calcutta, Aug. 21, 1812.

No. II.

To the Right Honorable Lord Minto,† Governor General, in Council.

THE Undersigned, having been detained by sickness and other causes from going to the Isle of France, as permitted about two months ago, and now wishing to depart to Ceylon, beg permission to pass out of the Honorable Company's dominions to that island.

GORDON HALL,

SAMUEL NOTT.

Calcutta, Oct. 17, 1812.

No. III.

To the Right Honorable Gilbert Lord Minto, Governor General.

THE Undersigned, having read at the Police the orders respecting their going to England, wherein they are said to have forfeited all claim to the further indulgence of government, by not having gone to the Isle of France, beg leave to solicit your Lordship's attention to the causes of their delay, and to their present circumstances.

As early as the middle of September, and as soon as they had recovered from the sickness into which they fell on their arrival, they engaged their passage on the ship *Adele*, bound to the Isle of France, which was to sail in the course of that month, but was detained till sometime after the date of the enclosed petition.‡

* This petition was published in the *Panoplist* for Jan. 1813, p. 373; but as it is short, it is republished here for the sake of preserving the connexion.

† Lord Minto administered the government of Bengal for six years. His term of office expired some time in 1813, and he sailed for England probably in December last. Late English papers mention his death soon after he reached home, aged 53. About the year 1788, then Sir Gilbert Elliot, he was an active member of the British House of Commons. He is succeeded, in the government of the Company's dominions, by Lord Meira, known as Lord Rawdon in the American revolutionary war.

ED. PAX.

‡ See No. II.

Information received during this delay led them to wish to go to Ceylon; and two days after its date they conveyed the enclosed petition to C. F. Martin, Esq. to be presented to government; intending to proceed immediately to the Isle of France, if that petition should be denied. They were informed by Mr. Martin, that it was unnecessary to present that petition, and that he would give them a pass at any time. Accordingly the petition was withdrawn, the design of going to the Isle of France relinquished, and they endeavored to find an opportunity to go to Ceylon. Not finding any prospect of a ship going directly to Ceylon, they made application on the 10th inst. at the Police for a pass to depart on the ship Commerce, which pass was granted them, and on the faith of it, they have paid their passage, put part of their baggage on board, and are expecting daily that the ship will sail.

After what had been said on presenting the enclosed petition at the Police, and after having obtained the pass, they supposed they might innocently and safely make their arrangements for departure. The arrangements are made; the ship is ready to drop down the river, and convey them to Point de Galle, where she would leave them.

We humbly beg of your Lordship, that in consideration of our present circumstances, the order of government may not be carried into effect on us, and that we may be freed from the very serious inconvenience of a voyage to England.

Your Lordship's

most obedient and most

humble servants,

GORDON HALL,
SAMUEL NOTT.

Calcutta, November 18, 1812.

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid from Sept. 1, 1813, to August 31, 1814, in conformity to orders of the Board, and of the Prudential Committee, from No. 53, to No. 79, inclusive, for expenses incurred in the prosecution of the objects of the Board \$7,071 62

To losses by counterfeit bills received in donations, 6 00—\$7,077 62

To balance carried to the credit of new account, Sept. 1, 1814, 13,467 53

\$20,545 15

Contra Cr.

By balance brought to the credit of new account, Sept. 1, 1813, as appears by the Auditor's certificate of Sept. 11, 1813, \$8,077 59

By cash received in donations, between Sept. 1, 1813, and August 31, 1814, inclusive, viz. as published in the Panoplist for

September, 1813, (part I) p. 238,	\$1,527 58
— (part II) p. 285,	173 25
October, (part I) p. 329,	127 25
— (part II) p. 379,	381 97
November, (part I) p. 425,	440 06
— (part II) p. 478,	126 00
December, (part I) p. 528,	220 55
January, 1814, vol. x, p. 44,	1,841 23
February, p. 90,	277 74
March, p. 139,	803 72
April, p. 187,	1,175 27
May, p. 236,	590 92
June, p. 286,	1,340 73
July, p. 332,	627 00
August, p. 390,	164 95
September, p. 427,	2,190 69—

By cash received as income of stock and interest on notes, during the year preceding August 31, 1814,

458 63

\$20,545 15

A STATEMENT OF THE EXPENDITURES OF THE BOARD FROM SEPT 1, 1813, TO AUG. 31, 1814, INCLUSIVE.*

Oct. 8, 1813. Paid for 100*l.* sterling exchange, at 15 per cent. discount, the avails of which to be remitted to Calcutta and expended under the direction of the Committee of the Board at that place, in forwarding the translation and publication of the Holy Scriptures in the vernacular tongues of Asia, - - - \$377 78

March 15, 1814. Paid for 250*l.* sterling exchange, at 8 per cent. discount to be remitted on the same account, - - - 1,022 22

July 23. Paid for 88*l.* 14*s.* 3*d.* at 12 1-2 per cent. discount, to be remitted on the same account, - - - 1,500 00—\$2,900 00

Sept. 17, 1813. Paid for 100*l.* exchange, at 14 per cent. discount, the avails of which to be remitted from London to Calcutta, for the payment of the salaries and extraordinary expenses of the missionaries, - - - \$ 82 22

June 22, 1814. Paid for 250*l.* exchange, at 9 1-2 per cent. discount, for the same purpose, - - - 1,005 55

Also for 59*l.* 4*s.* 5*d.* at 11 per cent. discount, for the same purpose, - - - 155 16

July 23. Paid for 55*l.* 16*s.* 6*d.* exchange, at 14 per cent. discount, for the same purpose, - - - 213 33

27. Paid for 10*l.* exchange, at 14 per cent. discount for the same purpose.† - - - 38 22

Aug. 3. Paid for 278*l.* 2*s.* exchange, at 12 per cent. discount, for the same purpose, - - - 1,087 69—2,882 22

Dec. 10, 1813. Paid toward the expenses of Messrs. James Richards, jun. and Edward Warren, while obtaining their medical education at Philadelphia, - - - 145 50

April 18, 1814. Paid to Mr. Burr Baldwin, on account of the expenses of his education with a view to employment as a missionary, - - - 100 00

Paid at different times for books purchased for the Board, including a copy of Rees's Cyclopædia for the use of our missionaries, - - - 225 90

Travelling expenses of the members of the Board in attending the annual meeting at Boston, Sept. 15, 1813, - - - 224 87

Other contingent expenses of said meeting, - - - 56 90

Expense of printing 1,500 copies of the Report of the Board, embracing the various documents laid before them at their annual meeting, - - - \$93 15

All other printing during the year, including blank stationery, and plan of the exercises of the annual meeting, - - - 20 35—113 50

Toward necessary expenses in prosecuting the suit for Mrs. Norris's legacy of 50,000, - - - 35 50

Contingent expenses of the missionaries before they sailed from Salem, - - - 12 00

Cash paid by the Prudential Committee in travelling expenses, in attending meetings on the business of the Board, and refunded to them, - - - 24 25

Paid by the Corresponding Secretary for a press for the seal of the Board, - - - \$4 00

For postage and stationary, - - - 4 10—8 10

Paid by the Treasurer for postage, - - - 20 46

For a stamp for a draft, - - - 75

For a trunk to be deposited at one of the banks containing the property of the Board, - - - 4 00

For stationary, - - - 60—25 00

Sexton's bill for services at the annual meeting, - - - 4 00

Postage paid by a member of the Board, - - - 1 75

Paid for broketage in purchasing exchange, - - - 7 11

Carried forward \$6,767 50

* It is thought better to publish the expenses in this way, than to copy the accounts at full length under their respective dates.

† This bill was a donation to the Board, and of course was charged and credited at the current rate of exchange for small bills.

	Brought forward	\$6,767 56
Losses by counterfeit bills received in donations,	\$6 00	
Discount on uncurrent bills,	4 06	—10 06
Allowance to the Treasurer for his services during the year preceding the annual meeting, in Sept. 1813,	300 00	
		<u>\$7,077 62</u>

THE AUDITOR'S CERTIFICATE.

New Haven, Sept. 16, 1814.

This certifies that I have examined the accounts of the Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending the 31st of August, 1814, and have found the same correctly cast, and well vouched, and that the balance of Thirteen Thousand Four Hundred and Sixty Seven Dollars, and fifty three cents, in notes, bank stock, and cash remains in the Treasury; which sum is accounted for in the Trial Balance, dated August 31, 1814.

DE LAUZUN DEFOREST, Auditor.

\$13,467 53.

In the Trial Balance above mentioned the particulars, which compose the following sums, are given.

In notes on interest,	\$6,765 67
In bank stock,	3,150 00
In notes not on interest,	287 81
In a draft on demand,	354 19
Deposited at the New England, Hartford, and Eagle Banks,	2,614 56
In the hands of the Prudential Committee to meet contingent expenses,	295 30
	<u>\$13,467 53</u>

DONATIONS TO SUPPORT FOREIGN MISSIONS AND TO AID IN TRANSLATING THE SCRIPTURES.

Sept. 1, 1814. From a lady, by the Rev. Jonathan Burr of Sandwich,	\$1 50
13. From Mrs. Lois Partridge, of Hatfield, by the Rev. Dr. Lyman,	\$5 00
From the Rev. David H. Williston, of Tunbridge, Vermont,	50 00
From a female friend of missions in Goshen, Mass.	1 00—56 00
From the Female Foreign Mission Society of Wethersfield, Con. by Miss Naney Marsh, the Treasurer,	62 00
14. From the Female Benevolent Society in New Canaan, by Mrs. Sarah Bonney, the Treasurer,	35 00
15. From Mrs. Rowe, of Farmington, Con. by the Rev. Noah Porter,	5 00
From Dr. Jacob Porter, of Plainfield, Mass.	2 00
From Mr. Edward and Mrs. Eliza Hooker, of Farmington, Con. \$5 each,	10 00
Carried forward,	<u>\$171 50</u>

Brought forward,	\$171 50
From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. the Treasurer,	82 00
A collection after the Rev. Mr. Richards's Sermon before the Board,	126 76
16. From the Female Cent Society in Shoreham, Ver. by the Rev. President Davis,	\$24 58
From Elisha Sheldon, Esq. of Sheldon, Ver.	10 00—34 58
From the Female Cent Society in Uxbridge, Mass. by the Rev. Dr. Worcester, half to missions and half to translations,	10 60
From individuals in North Salem, N. Y. remitted by Mr. Herman Daggett to the Rev. Dr. Dwight; viz,	
From Herman Daggett,	\$10
Artemas Weed,	5
Hannah Ambler,	5
Solomon M. Smith,	1
Philetus Phillips,	5
Sidney Stratton,	1
Matthew Smith,	5
A friend to missions,	2—34 00
Carried forward,	<u>\$459 44</u>

Brought forward, \$459 44
 19. From the Hon. Elias Boudinot, Esq. of Burlington, N. J. 37 75

21. From the Foreign Mission Society of the North Association of Hartford County, by Mr. P. W. Gallaudet, the Treasurer, paid to Mr. Henry Hudson,

23. From the Female Cent Society in Stoddard, N. H. by the Rev. Isaac Robinson,

From a female friend of Missions in Foxborough, Mass.

28. From individuals in Plainfield, Mass. by Mr. James Richards, jun.

From pupils in Miss Hills's School at Andover,

Oct. 1. From a few ladies in Goffstown, N. H. remitted by Mrs. Elizabeth M'Farland to the Rev. Dr. Morse,

From Clarissa Hoyt, of South Salem, N. Y. by the Rev. Jacob Burbank,

4—8. From the Foreign Mission Society of New London and the Vicinity, by Mr. Reuben Langdon, the Treasurer,

5. From Mrs. Hannah Jackson, of Boston, deceased, paid by her husband, Mr. William Jackson, in conformity to her request,

6. From individuals in Paris, Oneida county, N. Y. remitted to the Rev. Dr. Lyman by Dr. Elnathan Judd, viz.

Elnathan Judd, \$5
 Chauncy Burritt, 3
 Philip Taylor, 15
 Adam Simmons, 5
 Benjamin Simmons, 2
 Aaron Simmons, 4
 Isaac Scofield, 2
 Andrew Pierce, 1
 Elijah Dressen, 2
 Eliphalet Steele, 10
 A friend to foreign missions, 5—54 00

7. From a female in Dudley, Mass. by Mr. S. T. Armstrong,

10. From the Rev. William R. Weeks, by the Rev. Dr. Morse,

15. From the Female Cent Society in Gorham, Maine, by the Rev. Mr. Hilliard, remitted to Mr. Duren,

Carried forward, \$844 69

Brought forward, \$844 69
 22. From the Westfield Female Foreign Mission Society, by the Rev. Dr. Morse, 11 50

\$856 19

58 50

14 15

1 50

19 25

6 01

10 09

1 00

123 00

30 00

N. B. The donation of *one hundred and ninety eight dollars*, which was entered in the Panoplist for June last, and noticed again in the Panoplist for September, as given to *the permanent fund*, was intended by Mr. Goodell to be given *for immediate use*, and has been thus applied in late remittances to India. The occasion of the mistake was a misapprehension of the terms in which the donation was communicated. The donations of the Rev. Eliphalet Lyman, (\$40,) and of the three persons immediately following, (\$3 50,) entered in the Panoplist for June, were also not intended by the donors to be devoted to the permanent fund. This mistake was occasioned in the same manner as the other. Donors are respectfully informed, that should any future mistake occur, in regard to the application of their donations, it will be readily corrected.

Among the donations above referred to, for *Mrs. Prudence Clark*, read *Mrs. Prudence Church*.

OBITUARY.

DIED, at Montague, Mass. HENRY WELLS, M. D. and M. M. S. an eminent physician. At Paris, the Duke of MASSA, grand judge and minister of justice under the reign of Bonaparte.

At Williamsburg, (N. Y.) Col. JOHN B. CAMPBELL, of the 11th U. S. regiment, of a wound received in the battle of July 5th.

In Tyrrel county, N. C. Col. JOHN CLAYTON, inhumanly murdered by some lurking villains near his house; in consequence, it is supposed, of his inflexible execution of the duties of a magistrate.

TO CORRESPONDENTS.

WE regret that we have been compelled to omit several articles prepared for this number; particularly Mrs. Simpkins's list of donations to the Cent Institution, the annual report of the Fragment Society, and several obituary notices. We regret, also, that we could not present, at one view, the principal communications from the missionaries from this country in Asia. They will be found in future numbers.